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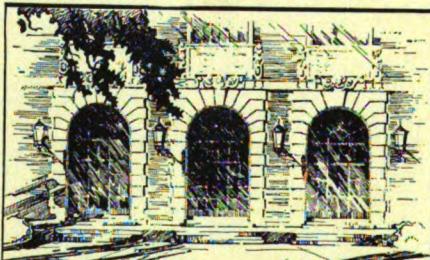
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TRANSYLVANIA UNIVERSITY STUDIES IN ENGLISH

I

THE *THAT*-CLAUSE  
IN THE AUTHORIZED VERSION  
OF THE BIBLE

BY

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## PREFACE

In order to substantiate certain generalizations incident to the preparation of a forthcoming volume on Old English syntax, I have found it necessary to take somewhat detailed notes upon texts later than those immediately under survey. Encouraged by the suggestion of my friend and master, Professor Albert S. Cook, of Yale University, I am publishing a few of these for whatever value they may have for others working in this field. A few months ago an earlier study, mentioned on the following page, appeared in *Herrig's Archiv*. The present brochure, containing a larger group of phenomena, arranged in topical order, is likewise offered as a mere bit of rubble in the foundation-wall of English syntax, which a stronger and more skilful hand than mine may some day build.

11AP'10 It is a pleasant duty to thank my colleagues, Professor Thomas B. Macartney and Professor Charles B. Newcomer, for valued help in reading the proof-sheets; and to acknowledge gratefully the assistance of my wife throughout the preparation of this paper.

H. G. S.

TRANSYLVANIA UNIVERSITY, LEXINGTON, KENTUCKY,  
November 15, 1909.

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## THE *THAT*-CLAUSE IN THE AUTHORIZED VERSION OF THE BIBLE

This paper, it is hoped, will contribute something toward a basis for further study of this remarkable prose monument, which not only embodied the syntactical development of the centuries before the year 1611, but which exerted a powerful influence over the tendencies of the centuries that followed. Each of the categories below purports to contain every instance of the phenomenon in question: parallels either from the original, or from other notable translations, especially the Septuagint and the Vulgate, are adduced wherever they seem to elucidate the problem in hand.

In arranging the material, stress has been laid on form rather than on function: the introductory conjunctival formulæ of the various *that*-clauses have for practical reasons been made the basis of the subdivisions, so as to group like with like. However, any discrepancy between the form of the clause and its meaning is mitigated by the cross-references. The main divisions, on the other hand, are functional, and follow the accepted order. *That* final and its kind (see below, page 54) for the sake of brevity are here merely outlined, since I have recently treated elsewhere<sup>1</sup> the 'Expression of Purpose' in this text.

<sup>1</sup> *Herrig's Archiv für das Studium der Neueren Sprachen*, Vol. 121, pp. 296—315.

## I

## THE SUBSTANTIVE CLAUSE

## I. THE SUBJECT-CLAUSE

## 1. Without Expletive.

Here belong the following: Hab. 2. 18 what profiteth the graven image that the maker thereof hath graven it (*τι ὡφελεῖ γλυπτὸν, τι ἔγλυψαν αὐτό*: quid prodest sculptile, quia sculpsit illud factor suus); Acts 4. 16 that indeed a notable miracle hath been done by them is manifest (*ὅτι μὲν γὰρ γνωστὸν σημεῖον γέγονε φανερόν*: quidem notum signum factum est . . . manifestum est); Rev. 19. 8 and to her was granted that she should be arrayed in fine linen (*καὶ ἐδόθη αὐτῇ ἵνα περιβάλῃται βίσσουν*: et datum illi ut cöoperiat se byssino splendenti). More frequent is a subject *that*-clause in the formula *if so be (that)*; *if it so be (that)* does not occur: Josh. 14. 12 if so be the Lord will be with me (*εἰπεν οὖν κύριος μετ' ἐμοῦ ἦ*: si forte sit Dominus mecum); 2 Sam. 11. 20 and if so be that the king's wrath arise (*καὶ ἔσται εἰπεν ἀναβῆ ὁ θυμὸς τοῦ βασιλέως*: si eum videris indignari); Isa. 47. 12 if so be thou shalt be able to profit (*εἰπεν δυνήσῃ*: si forte quid prospicit tibi); Jer. 21. 2 if so be that the Lord will deal (*εἰ ποιήσει*: si forte faciat Dominus); 26. 3 if so be they will hearken (*ἴσως ἀκοίσονται*: si forte audient); 51. 8 if so be she may be healed (no syntactical parallel in Septuagint: si forte sanetur); Lam. 3. 29 if so be there may be hope (Sept. fails: si forte sit spes); Hos. 8. 7 if so be it yield (*εἰπεν δὲ ποιήσῃ*: quod etsi fecerit); Jonah 1. 6 if so be that God will think (Sept. fails: si forte recognitet Dominus); Matt. 18. 13 if so be that he find it (*εἰπεν γένηται εἰρηνήν*: et si contigerit ut inveniat); Rom. 8. 9 if so be that the Spirit of God dwell in you (*εἰπερ*

πνεῦμα Θεοῦ οἰκεῖ ἐν ὑμῖν: si tamen spiritus Dei habitat in vobis); 8. 17 if so be that we suffer (*εἰπερ συμπάσχομεν*: si tamen compatimur); 1 Cor. 15. 15 if so be that the dead rise not (*εἰπερ ἄρα νεκροὶ οὐκ ἐγείρονται*: si mortui non resurgunt); 2 Cor. 5. 3 if so be that being clothed we shall not be found naked (*εἰγε καὶ ἐνδυσάμενοι, οὐδ γυμνοὶ εὑρεθησόμεθα*: si tamen vestiti, non nudi inveniamur); Eph. 4. 21 if so be that ye have heard him (*εἰγε αὐτὸν ἡκούσατε*: si tamen illum audistis); 1 Pet. 2. 3 if so be ye have tasted (*εἰπερ ἐγείρσασθε*: si tamen gustastis). See below, page 34.

## 2. With Expletive.

This is the regular usage with the subject-clause. In almost every instance the order is, expletive *it* (rarely *that*) + main verb + *that*-clause; as in Gen. 16. 2, it may be that I may obtain children. Very common is the formula *it came (shall come, etc.) to pass that*; see page 31, and Appendix I.

Three times, however, the clause stands first in the series: Gen. 18. 25 that the righteous should be as the wicked, that be far from thee (*ἴσται ὁ δίκαιος ὡς ὁ ἀσεβής, μηδαμῶς*: ut . . . fiat justiis sicut impiis, non est hoc tuum); Prov. 19. 2 that the soul be without knowledge, it is not good (Sept. fails: ubi non est scientia animæ, non est bonum); Gal. 3. 11 but that no man is justified by the law in the sight of God, it is evident (*ὅτι δὲ . . . οὐδεὶς δικαιοῦται . . . δῆλον*: quoniam . . . nemo justificatur . . . manifestum est).

Three times in a subject-clause containing an adverbial clause itself complex, a second *that* resumptive is found: Num. 5. 27 then it shall come to pass, that, if she be defiled, and have done trespass against her husband, that the water . . . shall enter into her (*καὶ ἴσται, ἐὰν ἡ μεμιασμένη καὶ λύθη λάθη τὸν ἄνδρα αἰτῆς*.

*καὶ εἰσελεύσεται . . . τὸῦ ὕδωρ*: Vulg. fails); Judges 12. 5 and it was so, that when those Ephraimites which were escaped said, Let me go over; that the men of Gilead said (*καὶ εἰπον αὐτοῖς οἱ διασωζόμενοι Ἐφραίμ· διαβάμεν· καὶ εἰπον αὐτοῖς οἱ ἄνδρες*; Vulg. fails); Eph. 2. 11 wherefore remember, that (*ὅτι*, quod) ye being in time past Gentiles in the flesh, who are called uncircumcision by that which is called the circumcision in the flesh made by hands: that (*ὅτι*, quia) at that time ye were without Christ. This, though an object-clause, is placed here for convenience; see below, page 7: The Object Clause, 1, first paragraph.

Four times a personal pronoun drawn proleptically from the *that*-clause seems to play the part of an expletive: Jer. 28. 9 then shall the prophet be known that the Lord hath truly sent him (*γνώσονται τὸν προφήτην ὃν ἀπέστειλεν*: scietur propheta, quem misit Dominus); Luke 16. 1 the same was accused unto him that he had wasted his goods (*οὗτος διεβλήθη αὐτῷ ὡς διασκορπίζων τὰ ὑπάρχοντα αὐτοῦ*: hic diffamatus est apud illum quasi dissipasset bona ipsius: Gothic, *ei*; O. E., *swilce*; Wycliffe, *as*; Tindale, *that*); 1 Cor. 15. 12 now if Christ be preached that he rose from the dead (*εἰ δὲ Χριστὸς κηρύσσεται ὅτι ἐκ νεκρῶν ἐγήγερται*: si autem Christus prædicatur quod resurrexit); 1 John 2. 19 they went out, that they might be made manifest that they were not all of us (*ἵνα γανερωθῶσιν ὅτι οὐκ ἐστὶ πάντες ἐξ ἡμῶν*: ut manifesti sint quoniam non sunt omnes ex nobis). For another classification of these and similar clauses, see below, page 25. See also pages 11, 13, 25, 37.

The following *that*-clauses, though grammatically adjectival, may perhaps be considered as logical subjects: Gen. 45. 8 so now it was not you that sent me hither (*νῦν οὐν οὐδὲ ὑμεῖς με ἀπεστάλχατε ἀδε*: non vestro consilio . . . huc missus sum); 45. 12 it is my mouth

that speaketh (*τὸ στόμα μον τὸ λαλοῦν*: os meum loquatur); Lev. 17. 11 it is the blood that maketh an atonement (*τὸ γάρ αἷμα αὐτοῦ ἀντὶ ψυχῆς ἐξιλάσσεται*: sanguis pro animæ piaculo est); Num. 8. 24 this it is that belongeth unto the Levites (*τοῦτο ἔστι τὸ περὶ τῶν Λευιτῶν*: hæc est lex Levitarum); 1 Sam. 12. 6 it is the Lord that advanced Moses (*κύριος δὲ ποιήσας τὸν Μωυσῆν*: Dominus qui fecit Moysen). So Lev. 10. 8; 2 Sam. 22. 48, 49; 1 Chron. 21. 17; Ps. 18. 32, 47; 108. 13; 144. 10; Isa. 40. 22, 28; Obad. 9. 6; John 6. 63; 8. 54. See below, page 40.

In the following, the *that*-clause verges upon the consecutive: Gen. 27. 20 how is it that thou hast found it so quickly (*τί τοῦτο, ὃ ταχὺ εὑρες*: quo modo, inquit, tam cito invenire potuisti); 32. 29 wherefore is it that thou dost ask (*ἴνατι τοῦτο ἐρωτᾷς*: cur quæris); Exod. 2. 18 how is it that ye are come so soon away (*ἴνατι . . . τοῦ παραγενέσθαι*: cur velocius venisistis); 2. 20 why is it that ye have left the man (*ἴνατι καταλελοίπατε τὸν ἄνθρωπον*: quare dimistis hominem); 5. 22 why is it that thou hast sent me (*ἴνατι ἀπέσταλκας με*: quare misisti me); 2 Sam. 3. 24 why is it that thou hast sent him away (*ἴνατι ἀπέσταλκας αὐτὸν*: quare dimisisti eum). See below, page 51. Similar are these: Acts 21. 35 so it was that he was borne (*συνέβη βαστάζεσθαι*: contigit ut portaretur); the same phrase occurs in Judges 12. 5; 19. 30; Job 1. 5. Cf. *so that* consecutive, page 52.

So, after *than*, the substantive clause is closely allied in function to the consecutive: Gen. 29. 19 it is better that I give her to thee, than that I should give her to another man (*βέλτιον δοῦναι με αὐτήν σοι ἢ δοῦναι με αὐτήν δνδρὶ ἐτέρῳ*: melius est ut tibi eam dem quam alteri viro); Exod. 14. 12 it had been better for us to serve the Egyptians than that we should die in the wilderness (*ἢ ἀποθανεῖν*: quam mori); 1 Sam. 27. 1

there is nothing better for me than that I should speedily escape (*οὐκ ἔστι μοι ἀγαθὸν ἐὰν μὴ σωθῶ*: nonne melius est ut fugiam); Prov. 25. 7 better it is that it be said to thee, come up hither, than that thou shouldst be put lower (*ἡ ταπεινῶσαι σε*: quam ut humilieris); Eccles. 2. 24 there is nothing better for a man than that he should eat and drink (*οὐκ ἔστιν ἀγαθὸν ἀνθρώπῳ, δὲ φάγεται*: nonne melius est comedere et bibere); 3. 22 there is nothing better than that a man should rejoice (*εἰ μὴ δὲ εὐφρανθίσεται*: quam lætari hominem); 5. 5 better is it that thou shouldest not vow, than that thou shouldest vow and not pay (Sept. and Vulg. fail); Luke 17. 2 it were better than that he should offend (*ἡ ἵνα σκανδαλίσῃ*: quam ut scandalizet); 1 Cor. 9. 15 it were better for me to die than that any man should make (*ἵνα . . . ἵνα*: quam ut). In two instances, the clause after *than* is entirely adverbial: Gen. 36. 7 for their riches were more than that they might dwell together (*ἵνα γὰρ αὐτῶν τὰ ὑπάρχοντα πολλὰ, τοῦ οἰκεῖν ἄμα*: divites enim erant valde, et simul habitare non poterant); Isa. 28. 20 for the bed is shorter than that a man can stretch himself on it (Sept. fails: coangustum est enim stratum, ita ut alter decidat). In such cases, *that* is usually omitted, as in Ps. 40. 5, they are more than can be numbered; see also Prov. 11. 24; Dan. 3. 19. For *than that* = *than that which* (1 Cor. 3. 11), see below, page 46; see also page 51.

The subject-clause is in coordination with the infinitive phrase in Judges 18. 19 is it better for thee to be a priest unto the house of one man, or that thou be a priest unto a tribe (*μὴ ἀγαθὸν εἰναι σε ἵερεα . . . ἡ γενέσθαι σε ἵερεα*: quid tibi melius est, ut sis sacerdos in domo unius viri, an in una tribu). See pages 7 and 22.

The remaining subjects of this group follow the

regular form, *it* + main predicate + *that*. They are listed in full in Appendix I. For like clauses with *that* omitted, see page 31.

## II. THE OBJECT-CLAUSE

### 1. Without Expletive.

Here belong the great majority of object-clauses, following without expletive the leading verb; as in: Num. 21. 1 when king Arod . . . heard tell that Israel came by way of the spies; 1 Sam. 13. 4 all Israel heard say that Saul had smitten. Perhaps noteworthy is Lev. 13. 8 and if the priest see *that*, *behold*, the scab spreadeth in the skin; so Judges 3. 24. For the clause after a preposition, see the various examples under III, below, pages 60 ff. For *that* repeated, see above, Subject-Clause, 2, third paragraph. The clause is in coordination with the infinitive phrase in Acts 14. 22, exhorting them to continue in the faith, and that we must . . . enter (*παρακαλοῦντες ἐμμένειν . . . καὶ ὅτι . . . δεῖ ημᾶς εἰσελθεῖν*: exhortantesque ut permaneret in fide: et quoniam . . . oportet nos intrare). See above, pages 6 and 22. For the remaining clauses, see Appendix II.

After the following verbs the object-clause tends toward final function, and becomes the familiar complementary final clause (see page 55):

adjure: Mk. 5. 7 I adjure thee that thou torment me not (*μή με βασανίσῃς*: ne me torqueas; 1 Kings 22. 16.

advise: 1 Kings 12. 6 how do ye advise that I may answer (Sept. fails: ut).

beckon: John 13. 24 Simon Peter therefore beckoned to him, that he should ask (*νενέιι οὖν τούτῳ Σίμων Πέτρος πνθέσθαι*: innuit . . . et dixit . . . Quis est).

beseech: Mk. 5. 10 he besought him much that (*ἴνα*, ut) he would not send them away; John 4. 40 they besought him that he would tarry (*ἡρώτων αὐτὸν μεῖναι*: rogaverunt eum ut ibi maneret); Mk. 6.56; 7.26.

beware: Gen. 24. 6 beware that thou bring not my son thither again (*πρόσεχε σεαντῷ μὴ ἀποστρέψῃς*: cave nequando reducas); Deut. 8. 11; 15.9; 2 Sam. 18. 12.

charge: Ruth 2. 9 have I not charged the young men that they shall not touch thee? (*τοῦ μὴ ἄψασθαι*: ut nemo molestus sit); Esther 2. 10 for Mordecai had charged her that she should not shew it; Song of Sol. 2. 7 I charge you . . . that ye stir not up; so id. 3. 5; 5. 8; Matt. 16. 20 he charged his disciples that they should tell no man; Mk. 5. 43; 7. 36; 8. 30; 9. 9; 10. 48; Luke 8. 56; 1 Thess. 2.12; 5.27; 1 Tim. 1. 3; 5. 21; 6. 14, 17, 18; 2 Tim. 2. 14.

command: Lev. 24. 2 command the children of Israel, that (ut) they bring unto thee pure oil; Exod. 27. 20; 35. 1; Lev. 13. 54; 14. 5; 36. 40; Num. 5. 2; 35. 2; Deut. 4. 5; Josh. 4. 16; 8. 29, 33; 2 Chron. 29. 24.

devise: 2 Sam. 21. 5 that devised against us that we should be destroyed (*παρελογίσατο ἐξολοθρεῦσαι*: ut ne unus quidem residuus sit).

endeavour: 2 Pet. 1. 15 I will endeavour that ye may be able . . . to have these things always in remembrance (*σπουδάσω . . . τὴν τούτων μνήμην ποιεῖσθαι*: dabo autem operam . . . ut horum memoriam faciat).

entreat: Exod. 8. 8 entreat the Lord that he may take away the frogs (Sept. fails: ut auferat); id. 8. 29; 9. 28; 10. 17.

exhort: 2 Cor. 9. 5 to exhort the brethren, that they would go before (*ἴνα προελθωσιν*: ut præveniant); Acts 11. 23; 1 Tim. 2. 1; Jude 1. 3.

forbid: Gen. 44. 7 God forbid that my servants should

do according to this thing (*μὴ γένοιτο ποιῆσαι*: ut . . . commiserint); Gen. 44. 17; Josh. 22. 29; 24. 16; 1 Sam. 12. 23; 24. 6; 26. 11; 1 Kings 21. 3 (it); Job 27. 5; Gal. 6. 14.

persuade: Matt. 27. 20 the chief priests and elders persuaded the multitude that they should ask Barabbas (*ἵνα αὐτήσωνται*: ut peterent); 1 Kings 22. 20.

pray: Luke 22. 40 pray that ye enter not into temptation (*προσεύχεσθε μὴ εἰσελθεῖν*: orate ne intretis); Acts 8. 24 pray . . . that none of these things . . . come (*ὅπως μηδὲν ἐπέλθῃ*: ut nihil veniat); Num. 21. 7; Judges 16. 28; 1 Kings 13. 6; Matt. 24. 20; 26. 41; Mk. 5. 18; 13. 18; 14. 35; Luke 5. 3; 6. 27; 21. 36; 22. 32; Acts 8. 15; 24. 4; 1 Cor. 14. 13; 2 Cor. 13. 7; Phil. 1. 9 this . . . that; 2 Thess. 1. 11; 3. 1, 2; 2 Tim. 4. 16; James 5. 16, 17.

proclaim: Lev. 23. 21 and ye shall proclaim on the selfsame day, that it may be an holy convocation unto you (*καὶ καλέσετε ταῦτην τὴν ἡμέραν κλητήν· ἅγια ἔσται ἡμῖν*: et vocabitis hunc diem celeberrimum atque sanctissimum).

put (in heart): Exod. 35. 34 and he hath put in his heart that he may teach (Sept. and Vulg. fail).

see: Gen. 45. 24 see that ye fall not out by the way (*μὴ δργίζεσθε*: ne irascamini); Exod. 4. 21 see that thou do all these wonders (*ὅρα . . . ποιήσεις*: vide ut . . . facias); 2 Chron. 25. 5 see that ye hasten the matter (*σπεύσατε*: festinatoque hoc facite); Matt. 8. 4 see thou tell no man (*ὅρα μηδενὶ εἴπῃς*: vide, nemini dixeris); 9. 30 see that no man know it (*δρᾶτε μηδεῖς γιγνωσκέτω*: videte ne quis sciat); 24. 6 see that ye be not troubled (*δρᾶτε μὴ θροεῖσθε*: videte ne turbemini); Mk. 1. 44 see thou say nothing (*ὅρα μηδενὶ . . . εἴπῃς*: vide nemini dixeris); Acts 23. 22 see thou tell no man (*παραγγεῖλας μηδενὶ ἐκλαλῆσαι*:

præcipiens ne cui loqueretur); 1 Cor. 16. 10 see that he may be with you (*βλέπετε ἵνα . . . γένηται*: videte ut . . . sit); 2 Cor. 8. 7 see that ye abound (*ἵνα . . . περισσεύητε*: ut . . . abundetis); Eph. 5. 33 the wife see that she reverence her husband (*ἵνα*: Vulg. fails); 1 Thess. 5. 15 see that none render evil (*ἰράτε μὴ . . . ἀποδῷ*: videte ne . . . reddat); Heb. 8. 5 see . . . that thou make (*ὅρα . . . ποιήσῃς*: videte . . . facito); 12. 25 see that ye refuse not him (*βλέπετε μὴ παρεντήσθητε*: videte ne recusetis); 1 Pet. 1. 22 see that ye love one another (*ἀγαπήσατε*: diligite). A variant with *look* occurs in Exod. 25. 40, look that thou make them after their pattern (*ὅρα ποιήσεις*: inspice, et fac).

speak: Exod. 6. 11 speak unto Pharaoh . . . that (*ἵνα*, ut) he let the children of Israel go; Lev. 16. 2 speak to Aaron thy brother that (ne) he come not; 1 Sam. 19. 1 Saul spake . . . to all his servants, that (ut) they should kill David; 1 Kings 2. 17 speak . . . unto Solomon . . . that (*ὅτι*, ut) he give me Abishag; Exod. 7. 2 (*ώστε*, ut); 14. 2, 15 (ut); 25. 2 (ut); Lev. 22. 2; 24. 23; Num. 9. 4 (ut); 16. 37 (ut); 19. 2 (ut); Dan. 1. 3 (ut).

warn: Ezek. 3. 21 if thou warn the righteous man, that the righteous sin not (*έὰν διαστελλῃ τῷ δικαιῷ τοῦ μὴ ἀμαρτεῖν*: si . . . annuntiaveris justo, ut non peccet justus; 2 Chron. 19. 10 ye shall even warn them that (ut) they trespass not.

Worthy of note are those object-clauses which occur as an integral part within the relative adjective clause, as: Deut. 20. 20 only the trees which thou knowest that they be not trees for meat, thou shalt destroy (*ἄλλὰ ξύλον ὃ ἐπίστασαι ὅτι οὐ καρπόβρωτόν ἔστι, τοῦτο ὀλοθρεύσεις*: si qua autem ligna non sunt pomifera, sed agrestia, et in cæteros apta usus, succide). This con-

struction is occasionally met with in Old English; e. g., *Ælfric's Homilien und Heiligenleben* 203. 268, for *ðy hæmede, ðe wit wendon ðæt wit hæman sceoldon*. Perhaps originally *that* (*ðæt*) was demonstrative in a parenthetical clause, thus: for *ðy hæmede ðe (wit wendon ðæt) wit hæman sceoldon*; only the trees which (thou knowest that) be not trees for meat. The remaining examples are: Lev. 9. 6 this is the thing which the Lord commanded that ye should do (*τοῦτο τὸ δῆμα, ὃ εἶπε κύριος, ποιήσατε*: isto est sermo, quem præcepit Dominus: facite); 2 Sam. 11. 16 he assigned Uriah unto a place where he knew that valiant men were (*ἔθηκεν τὸν Θ. εἰς τὸν τόπον οὗ ἦδει ὅτι ἀνδρες τῆς πόλεως*: posuit Uriam in loco ubi sciebat viros esse fortissimos); Acts 21. 29 an Ephesian, whom they supposed that Paul had brought (*τὸν Ἐφέσιον . . . ὃν ἐνόμιζον ὅτι . . . εἰσῆγαν δὲ Παῦλος*: Ephesium . . . quem existimaverunt quoniam . . . introduxisset Paulus). Normally *that* is omitted, as in Jer. 18. 10.

Not infrequently, by a species of prolepsis (see pages 4, 13, 25, 37), the logical subject of the object-clause is for emphasis brought forward into the main clause as object of the leading verb:—Gen. 1. 4 and God saw the light, that it was good (*καὶ εἶδεν ὁ Θεὸς τὸ φῶς, ὅτι καλόν*: et vidit Deus lucem quod esset bona); 6. 2 the sons of God saw the daughters of men that they were fair (*ἰδόντες οἱ νῖοι τοῦ Θεοῦ τὰς γυναῖκας . . . την καλαὶ εἰσαν*: videntes filii Dei filias hominum, quod essent pulchræ); 12. 14 the Egyptians beheld the woman that she was very fair (*ἰδόντες οἱ Αἰγύπτιοι τὴν γυναῖκα αὐτοῦ, ὅτι καλὴ ἦν σφόδρα*: viderunt Aegyptii mulierem quod esset pulchra nimis); 18. 19 for I know him, that he will command his children (*γὰρ ὅτι συντάξει τοῖς νιοῖς αὐτοῦ*: scio enim quod præcepturus sit filiis suis); 31. 5 I see your father's countenance,

that it is not toward me (ὅρῶ ἐγὼ τὸ πρόσωπον τοῦ πατρὸς ὑμῶν, ὅτι οὐκ ἔστι πρὸς ἐμοῦ: video faciem patris quod non sit erga me); Exod. 2. 2 she saw him, that he was a goodly child (ἰδόντες δὲ αὐτὸς αὐτεῖν: videns eum elegantem); 32. 22 thou knowest the people, that they are set on mischief (οἴδας τὸ ὄφημα τοῦ λαοῦ τούτον: nosti populum istum, quod promis sit ad malum); 34. 35 the children of Israel saw the face of Moses, that the skin of Moses' face shone (εἶδον . . . τὸ πρόσωπον . . . ὅτι δεδόξασται: videbant faciem . . . esse cornutam); Num. 32. 1 they saw the land of Jazer, and the land of Gilead, that, behold, the place was a place for cattle (καὶ ἦν ὁ τόπος τόπος κτήνεσι: cumque vidissent J. et G., aptas animalibus alendis terras); Josh. 4. 24 that all the people of the earth might know the hand of the Lord, that it is mighty (ὅπως γνῶσι πάντα τὰ ἔθνη τῆς γῆς, ὅτι . . . ἀσχρά ἔστι: ut discant . . . fortissimam Domini manum); Judges 16. 26 suffer me that I may feel (ἀφεσ με, καὶ ψηλαφήσω: dimitte me, ut tangam); 1 Sam. 10. 24 see ye him whom the Lord hath chosen, that there is none like him (ἐωράκατε ὃν ἐκλέλεκται . . . ὅτι οὐκ ἔστιν ὅμοιος αὐτῷ: certe videtis quem elegit Dominus, quoniam non sit similis illi); 2 Sam. 3. 25 thou knowest Abner . . ., that he came (οἴδας τὴν κακίαν Α. . . ., ὅτι ἀπατῆσαι σε παρεγένετο: ignoras A. . . . quoniam adhuc venit); 14. 11 let the king remember the Lord thy God, that thou wouldest not suffer the revenge of blood to destroy any more (μημονευσάτω δὴ ὁ βασιλεὺς τὸν κύριον Θεὸν αὐτοῦ πληθυνθῆναι ἀγχιστέα . . .: recordetur rex Domini Dei sui, ut non multiplicentur proximi sanguinis ad ulciscendum); 17. 18 thou knowest thy father and his men, that they be mighty men (οἴδας τὸν πατέρα σου καὶ τοὺς ἄνδρας αὐτοῦ, ὅτι δυνατοί εἰσι: tu nosti patrem tuum, et viros, qui cum eo sunt, esse

fortissimos); 1 Kings 11. 28 Solomon seeing the young man, that he was industrious (*εἰδε Σ. τὸ παιδάριον ὅτι ἀνὴρ ἔργων ἔστι*: vidensque S. adolescentem bonæ indolis et industrium); 20. 41 the king of Israel discerned him, that he was of the prophets (*ἐπέγνω αὐτὸν ὁ βασιλεὺς Ι., ὅτι τῶν προφητῶν οὗτος*: cognovit eum rex Israel, quod esset de prophetis); Job 36. 9 he sheweth them . . . their transgressions that they have exceeded (*ἀναγγελεῖ αὐτοῖς τὰ ἔργα οτι ἵσχυσσοντιν*: indicabit eis opera eorum . . . quia violenti fuerunt); Ps. 22. 31 they . . . shall declare his righteousness . . ., that he hath done this (*ἐν ἐποίησεν ὁ κύριος*: quem fecit Dominus); Mk. 12. 26 and as touching the dead, that they rise, have ye not read (*περὶ δὲ τῶν νεκρῶν, ὅτι ἐγείρονται, οὐκ ἀνέγνωτε*: de mortuis autem quod resurgent, non legistis); 2 Kings 14. 26; Esther 5. 9; Job 1. 8; 2. 3; 39. 12; Ps. 94. 11; Eccles. 4. 4; 8. 17; Isa. 22. 9; Jer. 24. 7; 28. 9; Jonah 3. 10; Mat. 25. 24; Mk. 11. 32; Luke 4. 3; 7. 36; 24. 39?; John 9. 8; 11. 31; Acts 8. 31; Rom. 3. 9; 13. 11; 16. 2; 1 Cor. 3. 20; 16. 15; 2 Cor. 1. 14; 1 Thes. 2. 1; Rev. 3. 1, 15. See page 37.

## 2. With Expletive.

Occasionally the object-clause follows an expletive *it* (once, *this*), with a rhetorical effect not unlike that of the proleptical object just noted:—Gen. 47. 26 Joseph made it a law over the land . . . that Pharaoh should have the fifth part (Sept. and Vulg. fail); 1 Sam. 22. 22 I knew it that day, when Doeg the Edomite was there, that he would surely tell Saul (*ηδειν . . . ὅτι . . . ἀπαγγελεῖ*: sciebam . . . quod . . . annuciaverit); 1 Kings 21. 3 the Lord forbid it me, that I should give the inheritance (Sept. fails: propitius sit mihi Dominus ne dem hereditatem); 2 Kings 19. 25 now have I brought it to pass, that thou shouldest be

(Sept. and Vulg. fail); 1 Chron. 11. 19 my God forbid it me, that I should do this thing (*ὶλεώς μοι δὲ θεὸς τοῦ παιᾶσαν*: absit ut in conspectu Dei mei hoc faciam); Jer. 48. 20 tell ye it in Arnon, that Moab is spoiled (Sept. fails: annunciate in A., quoniam vastata est M.); 1 Pet. 4. 4 they think it strange that ye run not (*ξενίζονται μὴ συντρεχόντων νῦν*: admirantur non concurrentibus vobis); add 1 Sam. 12. 23; 1 Kings 18. 36. *This*, instead of *it*, is found in Philip. 1. 9, and this I pray, that your love may abound (*καὶ τοῦτο προσείχομαι ἵνα . . . περισσεύῃ*: et hoc oro ut . . . abundet). See others among the complementary final clauses, pages 7ff.

### III. THE CLAUSE OF SPECIFICATION.

The substantive clause is frequent after (1) nouns, (2) adjectives, (3) verbs, and even (4) interjections, as a complementary element of specification, limitation, definition, function, or extent or basis of application (compare page 64, VI.):

#### 1. After Nouns.

cause: 1 Kings 11. 27 this was the cause that he lifted up his hand (*τοῦτο τὸ πρᾶγμα ὡς ἐπῆρατο χεῖρας*: et hæc est causa rebellionis); Ephes. 3. 14–16 for this cause I bow my knees unto the Father . . . that he would grant you (*τούτον χάριν κάμπτω τα γόνατα . . . ἵνα δώῃ*: hujus rei gratia flecto genua mea . . . ut det vobis).

commandment: John 11. 57 the Pharisees had given commandment, that, if any man knew where he were, he should shew it (*δεδώκεισαν . . . ἐντολὴν, ἵνα . . . μηνίσῃ*: dederant . . . mandatum ut . . . indicet); Ezra 4. 21; Esther 3. 14; 8. 13; Jer. 32. 40; 33. 21; Nahum 1. 14.

confidence: 2 Cor. 2. 3 having confidence in you all, that my joy is the joy of you all (*πεποιθώς ἐπὶ πάντας ὑμᾶς, ὅτι ἡ ἐμὴ χαρὰ, πάντων ὑμῶν ἔστιν*: confidens in omnibus vobis, quia meum gaudium, omnium vestrum est); Gal. 5. 10 I have confidence in you . . . that ye will be none otherwise minded (*πεποιθα . . . δὲ; confido . . . quod*); 2 Thess. 3. 4 we have confidence . . . that ye . . . do (*πεποιθαμεν . . . δὲ . . . ποιεῖτε*: confidimus . . . quoniam . . . facitis). See page 20.

covenant: Gen. 26. 29 let us make a covenant with thee; that thou wilt do us no hurt (*διαθησόμεθα . . . διαθήσην μὴ ποιῆσαι*: ineamus foedus, ut non facias); 2 Kings 11. 17; 2 Chron. 15. 13.

decree: Ezra 6. 11 I have made a decree that whosoever shall alter this word, let timber be pulled down from his house (Sept. and Vulg. fail); id. 7. 13, 21; Dan. 2. 13; 3. 10, 29; 4. 25; 6. 7, 8, 12, 26.

hand: Gen. 14. 23 I have lift up my hand unto the Lord . . . that I will not take from a thread even to a shoelatchet (*ἐκτενῶ τὴν χεῖρα . . . εἰ . . . λήψομαι*: levo manum meam . . . quod . . . non accipiam); Ezra 10. 19 they gave their hands that they would put away (Sept. and Vulg. fail); Ezek. 20. 15 I lifted up my hand to them in the wilderness, that I would not bring them (*ἔξηρα τὴν χεῖρα . . . τοῦ μὴ εἰσαγαγεῖν αὐτούς*: ego igitur levavi manum meam super eos in deserto, ne inducerem); id. 20. 23.

heed: Gen. 31. 24 take heed that thou speak not (*φύλαξαι σεαντὸν, μήποτε λαλήσῃ*: cave ne . . . loquaris); 31. 29 is identical; Exod. 19. 12 take heed to yourselves, that ye go not up (*προσέχετε ἐντοῖς τοῦ ἀναβήναι*: cavete ne ascendatis); Deut. 11. 16 take heed to yourselves, that your heart be not deceived (*πρόσεχε σεαντῷ μὴ πλατυνθῆ*: cavete, ne forte

decipliatur): 12. 13 take heed to thyself, that thou offer not (*πρόσεχε σεαντῷ, μὴ ἀνενέγκῃς*: cave ne offeras); 12. 19 take heed to thyself that thou forsake not (*πρόσεχε σεαντῷ μὴ ἔγκαταλίπῃς*: cave ne derelinquas); 12. 30 take heed to thyself, that thou be not snared (*πρόσεχε σεαντῷ μὴ ἐκῆγησῃς*: cave ne imiteris eas); 24. 8 take heed . . . that thou observe (*φυλάξῃ . . . ποιεῖν*: observa . . . ne incurras, sed facies); Josh. 23. 11 take good heed therefore unto yourselves, that ye love (*φυλάξασθε . . . τοῦ ἀγαπᾶν*: præcavete, ut diligatis); 1 Kings 8.25 so that thy children take heed that they walk (*φυλάξωνται . . . τοῦ πορεύεσθαι*: si custodierint . . . viam); Ezra 4. 22 take heed now that ye fail not to do this (*πεφυλαγμένοι . . . ποιῆσαι*: videte, ne negligenter hoc impleatis); Matt. 18. 10 take heed that ye despise not (*δρᾶτε μὴ καταφρονήσητε*: videte ne contemnatis).

hope: Job 14. 7 for there is hope of a tree, if it be cut down, that it will sprout again (*ἔστι . . . ἐλπὶς . . . ἔτι ἐπανθίσει*: lignum habet spem . . . rursum virescit); Jer. 31. 17 there is hope . . . that thy children shall come again (Sept. fails: est spes, . . . et revertentur filii); Acts 27. 20 all hope that we should be saved was then taken away (*περιηρεῖτο πᾶσα ἐλπὶς τοῦ σῶσθαι*: ablata est spes omnis salutis nostræ); 2 Cor. 10. 15 but having hope . . . that we shall be enlarged by you (*ἐλπίδα δὲ ἔχοντες . . . ἐν ὑμῶν μεγαλωθῆναι*: spem autem habentes . . . in vobis magnificari).

intercession: Jer. 36. 25 had made intercession to the king that he should not burn the roll (*ὑπέθεντο τῷ βασιλεῖ πρὸς τὸ κατακαῦσαι τὸ χαρτίον*: contradixerunt regi, ne combureret librum).

joy: John 16. 21 she remembereth no more the anguish, for joy that a man is born (*οὐκ ἔτι μνημονεύει . . .*

*διὰ τὴν χαρὰν, ὅτι ἐγεννήθη: jam non meminit . . . propter gaudium: quia natus est).*

**knowledge**: Acts 17. 13 the Jews . . . had knowledge that the word of God was preached (*ἔγνωσαν . . . ὅτι κατηγέλη*: cognovissent . . . quia prædicatum est).

**leave**: 1 Sam. 20. 6 David earnestly asked leave of me, that he might run to Bethlehem (*παρηγήσατο . . . δραμεῖν*: rogavit . . . ut iret).

**letters**: 2 Chron. 30. 1 wrote letters . . . that they should come (*ἐπιστολὰς ἔγραψεν . . . ἐλθεῖν*: scripsit epistolas . . . ut venirent); Esther 1. 22 he sent letters unto all the king's provinces . . . that every man should bear rule (*ἀπέστειλεν . . . ὥστε εἶναι φόβον*: misit epistolas . . . esse viros principes).

**need**: 1 Thess. 5. 1 ye have no need that I write (*οὐ χρεῖαν ἔχετε ὑμῖν γράψεσθαι*: non indigetis ut scribamus).

**oath**: Exod. 22. 11 then shall an oath of the Lord go between them both, that he hath not put his hand unto his neighbor's goods (*ὅρκος ἔσται . . ., ἵ μὴν μὴ αὐτὸν πεπονηρεῖσθαι*: jusjurandum erit . . . quod non extenderit); 1 Kings 18. 10 he took an oath . . . that they found them not (*ἐνέπεργε . . ., ὅτι οὐχ εὑρήσει σε*: adjuravit . . ., eo quod minime reperireris); Neh. 5. 12 I . . . took, an oath of them that they should do (*ώρκισα αὐτοὺς ποιῆσαι*: adjuravi eos ut facerent); 10. 29–31 entered into an oath . . . that we would not give (*εἰσήλθοσαν . . . ἐν ὅρκῳ . . . τοῦ μὴ δοῦναι*: veniebant ad . . . jurandum, ut ambularent); Acts 23. 21 which have bound themselves with an oath, that they will neither eat nor drink *ἀνεθεμάτισαν . . . μήτε φαγεῖν, μήτε πιεῖν*: qui se devoerunt non manducare, neque bibere). Add Gen. 26. 29.

**pleasure**: Ezek. 18. 23 have I any pleasure at all that

the wicked should die (*μὴ θελήσει θελήσω τὸν θάνατον τὸν ἀνόμου*: numquid voluntates meæ est mors impii). proclamation: 2 Chron. 30. 5 to make proclamation . . . that they should come (*ἔστησαν λόγον διελθεῖν*: decreverunt . . . ut venirent); Ezra 10. 7 they made proclamation . . . that they should gather themselves together (*παρηγέγκαν φωνὴν . . . τοῦ συναθροισθῆναι*: missa est vox . . . ut congregarentur); Dan. 5. 29 they . . . made a proclamation concerning him, that he should be the third ruler (*ἔκηρυξε . . . εἴναι αὐτὸν ἀρχοντα τρίτον*: prædicatum est . . . quod haberet). record: Deut. 30. 19 I call heaven and earth to record this day against you, that I have set before you life and death (*διαμαρτύρομαι ὑμῖν σήμερον τὸν τε οὐρανὸν καὶ τὴν γῆν, τὴν ζωὴν καὶ τὸν θάνατον δέδωκα*: testes invoco . . . quod proposuerim); John 1. 34 I bare record that this is the son of God (*μεμαρτύρηκα ἐπὶ οὗτος ἔστιν ὁ νίος τοῦ θεοῦ*: testimonium perhibui quia hic est Filius Dei); Acts 20. 26 I take you to record this day, that I am pure from the blood of all men (*μαρτύρομαι . . . ὅτι καθαρὸς ἔγω*: contestor vos . . . quia mundus sum); Rom. 10. 2 for I bear them record, that they have a zeal of God (*μαρτυρῶ . . . ἐπὶ . . . ἔχονσιν*: testimonium enim perhibeo illis quod . . . habent); 2 Cor. 1. 23 I call God for a record . . . that . . . I came not (*μάρτυρα . . . ὅτι . . . οὐκέτι ἦλθον*: ego autem testem Deum invoco . . . quod . . . non veni); Gal. 4. 15 I bear you record that . . . ye would have plucked out your own eyes (*μαρτυρῶ . . . ὅτι . . . ἀν ἐδώκατε*: testimonium enim perhibeo vobis, quia . . . eruissetis); Col. 4. 13 I bear him record that he hath a great zeal (*μαρτυρῶ . . . ὅτι ἔχει*: illi perhibeo, quod habet). sentence: Luke 23. 24 Pilate gave sentence that it should be as they required (*ἀπέκρινε γενέσθαι τὸ αἰτημα*: adjudicavit fieri petitionem eorum).

sign: Judges 6. 17 show me a sign that thou talkest (*ποιήσεις μοι σήμερον πᾶν ὃ τι ἐλάλησας*: da mihi signum quod tu sis qui loqueris); 20. 38 now there was an appointed sign . . . that they should make a great flame with smoke rise up (*καὶ σημεῖον ἵν . . . ἀνενέγκαι αὐτοὺς σύσσημον καπνοῦ*: signum autem dederant . . . ut . . . accenderent); 2 Kings 20. 8 what shall be the sign that the Lord will heal me (*τι τὸ σημεῖον . . . ὅτι ἴασεται*: quod erat signum, quia . . . sanabit); 20. 9 this sign shalt thou have of the Lord, that the Lord will do the thing that he hath spoken (*τοῦτο τὸ σημεῖον . . . ὅτι ποιήσει*: hoc erit signum . . . quod facturus sit); Isa. 38. 7 this shall be a sign unto thee . . . that the Lord will do this thing (*τοῦτο . . . τὸ σημεῖον . . . ὅτι ποιήσει*: hoc . . . erit signum . . . quia faciet); 38. 22 what is the sign that I shall go up (*τοῦτο σημεῖον . . . ὅτι ἀναβήσομαι*: quod erit signum, quia ascendam); Jer. 44. 29 this shall be a sign unto you, . . ., that (*ὅτι*, quod) I will punish you.

tidings: Acts 21. 31 tidings came . . . that all Jerusalem was in an uproar (*διέβη φάσις . . . ὅτι . . . συγχένται*: nunciatum est . . . quia toto confunditur J.); 1 Thess. 3. 6 brought . . . tidings . . . that ye have good remembrance of us (*εὐαγγελισαμένου . . . ὅτι ἔχετε*: annunciate . . . quia . . . habetis). See page 38.

token: Exod. 3. 12 this shall be a token unto thee, that I have sent thee (*τοῦτο σοι τὸ σημεῖον ὅτι ἐγώ σε ἐξαποστελῶ*: hoc habebis signum, quod miserim te).

witness: Gen. 21. 30 they may be a witness unto me that I have digged this well (*ἀσί μοι μαρτύροιν, ἵνι ἐγὼ ἔργα τὸ φρέαρ τοῦτο*: sint mihi in testimonium, quoniam ego fodi); 31. 52 this pillar be witness, that I will not pass over (*μάρτυς ἡ στήλη αὐτη· ἔστι τε γὰρ ἐγὼ μὴ διαβῶ*: tumulus . . . [sit] . . . in testi-

monium, si . . . ego transiero); Deut. 4. 26 I call heaven and earth to witness this day . . . that ye shall utterly perish (*διαμαρτύρομαι . . . ὅτι . . .*: testes invoco hodie cœlum et terram, cito perituros vos esse); Josh. 24. 22 ye are witnesses . . . that ye have chosen (*μάρτυρες ἡμεῖς . . . ὅτι . . . ἐξελέξασθε*: testes . . . vos estis, quia ipsi elegeritis); 1 Sam. 12. 5 the Lord is witness that ye have not found (*μάρτυς κύριος . . . ὅτι οὐχ εὑρήκατε*: testis est Dominus . . . quia non inveneritis); Matt. 23. 31 ye be witnesses . . . that ye are the children (*μαρτυρεῖτε . . . ὅτι . . .*: testimonio estis . . . quia filii estis); Luke 11. 48 ye bear witness that ye allow (*μαρτυρεῖτε, καὶ συνενδοκεῖτε τοῖς ἔργοις*: testificamini quod consentis). Add John 3. 28; 5. 36; Rom. 1. 9; 8. 16; 9. 1-2; Heb. 11. 4.

words: Dan. 9. 2 the word . . . came . . . that he would accomplish (*ἐγενήθη λίγος εἰς συμπλήρωσιν*: factus est sermo . . . ut completerentur). See page 38.

## 2. After Adjectives.

angry: Gen. 45. 5 be not . . . angry with yourselves, that ye sold me hither (*μηδὲ σκληρὸν ἡμῖν φανήτω, ὅτι ἀπέδοσθε*: neque vobis durum esse videatur, quod vendidistis).

ashamed: Job 19. 3 ye are not ashamed that ye make yourselves strange unto me (*οὐκ αἰσχύνετοί με ἐπίκεισθε μοι*: non erubescitis opprimentes me).

blessed: 2 Sam. 2. 5 blessed be ye of the Lord, that ye have showed this kindness (*ὅτι ἐποίησατε τὸ ἐλεός τοῦτο*: benedicti . . . qui fecistis).

confident: Rom. 2. 19 and art confident that thou thyself art a guide (*πέποιθάς τε σεαυτὸν ὁδηγὸν είναι*: confidis teipsum esse ducem). See page 15.

grieved: Gen. 45. 5 be not grieved . . ., that ye sold me (*μή λυπεῖσθε . . . ὅτι ἀπέδοσθε*: nolite pavere . . . quod vendidistis); Acts 4. 2 being grieved that they taught the people (*διαπονούμενοι διὰ τὸ διδάσκειν*: dolentes quod docerent).

ignorant: Rom. 1. 13 I would not have you ignorant . . . that oftentimes I purposed to come (*οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν, . . . ὅτι . . .*: nolo autem vos ignorare . . .: quia . . .). See page 36.

ready: Dan. 3. 15 if ye be ready that . . . ye fall down (Sept. and Vulg. fail).

sure: Exod. 3. 19 I am sure that the king of Egypt will not let you go (*οἴδα, ὅτι οὐ προήσταται ὑμᾶς*: scio quod non dimittet); Deut. 12. 23 be sure that thou eat not (*πρόσεχε . . . τοῦ μὴ φαγεῖν*: cave ne . . . comedas); 1 Sam. 20. 7 be sure that evil is determined (*γνῶθι ὅτι συντετέλεσται*: scito quia completa est); 2 Sam. 1. 10 I was sure that he could not live (*γῆσθι ὅτι οὐ ζήσεται*: sciebam enim quod vivere non potest); John 6. 69 we are sure that thou art that Christ (*ἐγνώκαμεν ὅτι σὺ εἶ*: cognovimus quia tu es); 16. 30 we are sure that thou knowest (*οἴδαμεν ὅτι οἴδας*: scimus quia scio); Rom. 2. 2 we are sure that the judgment of God is according to truth (*οἴδαμεν δὲ ὅτι*: scimus enim quoniam); 15. 29 I am sure that . . . I shall come (*οἴδα . . . ὅτι . . . ἐλεύσομαι*: scio . . . quoniam . . . veniam).

willing: 2 Pet. 3. 9 the Lord is . . . not willing that any should perish (*μή βουλόμενός τινας ἀπολέσθαι*: nolens aliquos perire).

worthy: Matt. 8. 8 I am not worthy that thou shouldest come (*οὐκ εἰμὶ ἴκανὸς ἵνα . . . εἰσέλθῃς*: non sum dignus ut intres); identical is Luke 7. 6.

## 3. After Verbs.

These are words of emotion, of subjective intent, excepting perhaps *do*, cited below.

care: Mk. 4. 38 carest thou not that we perish (*οὐ μέλει σοι ὅτι ἀπολλύμεθα*: non ad te pertinet, quia perimus); Luke 10. 40 dost thou not care that my sister hath left me (*οὐ μέλει σοι ὅτι . . . κατέλιπε*: non est tibi curæ quod . . . reliquit).

do: 1 Kings 8. 18 thou didst well that it was in thy heart (*καλῶς ἐποίησας ὅτι ἐγενήθη ἐπὶ τὴν καρδίαν*: quod cogitasti in corde tuo . . . bene fecisti); Ps. 50. 16 what hast thou to do, to declare my statutes; or that thou shouldest take my covenant (*ἴνατι σὺ διηγῇ . . . καὶ λαμβάνεις τὴν διαθήκην*: quare tu enarras justitias meas, et assumis testamentum meum): note coordination of phrase and clause, and see pages 6 and 7; Acts 10. 33 thou hast done well that thou art come (*καλῶς ἐποίησας παραγενόμενος*: bene fecisti veniendo); Philip. 4. 14 ye have done well that ye did communicate (*συγχοινωνήσαντες*: communicantes); 2 Peter 1. 19 ye do well that ye take heed (*καλῶς ποιεῖτε προσέχοντες*: benefacitis attentes).

marvel: Luke 9. 21 the people marvelled that he tarried (*ἐθαύμαζον ἐν τῷ χρονίσειν αὐτὸν*: mirabantur quod); 11. 38 marvelled that he had not first washed (*ἐθαύμασεν ὅτι*: cœpit intra se reputans dicere, quare); John 8. 7 marvel not that I said (*μὴ θαυμάσῃς ὅτι εἶπον*: non mireris quia dixi); 4. 27 marvelled that he talked (*ἐθαύμασαν ὅτι*: mirabantur quia); Gal. 1. 6 I marvel that ye are so soon removed (*θαυμάζω ὅτι . . . μετατίθεσθε*: miror quod . . . transferimini).

mean: Ezek. 18. 2 what mean ye, that ye use this proverb (*τί ὑμῖν ἡ παραβολή*: quid est quod inter vos parabolam vertitis).

praise: 1 Cor. 11. 2 I praise you . . . that ye remember (*ἐπιμνῶ* . . . *ὅτι* . . . *μέμνησθε*: laudo . . . quod . . . memores estis); 11. 17 I praise you not, that ye come together (*οὐχ ἐπιμνῶ*, *ὅτι* . . . *συνέρχεσθε*: non laudans quod . . . convenitis).

rejoice: 2 Chron. 29. 36 Hezekiah rejoiced . . . that God had prepared the people (*ηὐφράνθη* . . . *διὰ τὸ ἥποιμακέναι*: lætatus . . . eo quod . . . esset expletum); Acts 5. 41 rejoicing that they were counted worthy (*χαίροντες* . . . *ὅτι κατηξιώθησαν*: gaudentes . . . quoniam digni habiti sunt); 2 Cor. 7. 16 I rejoice, therefore, that I have confidence (*χαίρω* *ὅτι* . . . *θαῤῥῶ*: gaudeo quod . . . confido); Phil. 4. 10 I rejoiced . . . that . . . your care of me hath flourished again (*ἐχάρην* . . . *ὅτι* . . . *ἀνεψάλετε*: gavisus sum . . . quoniam . . . refluistis); 2 John 1. 4 I rejoiced greatly that I found (*ἐχάρην λιαν* *ὅτι εὗρην*: gavisus sum valde, quoniam inveni); 2 Cor. 7. 9 now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance (*χαίρω*, *οὐχ ὅτι* . . . *ἀλλ' ὅτι*: gaudeo: non quia . . ., sed quia); Phil. 2. 16 I may rejoice . . . that (*ὅτι*, quia) I have not run in vain.

thank: Luke 10. 21 I thank thee . . . that thou hast hid (*ἐξομολοῦμαι* . . . *ὅτι*: confiteor . . . quod); 18. 11 I thank thee that . . . (*εὐχαριστῶ σοι*, *ὅτι*: gratias ago tibi quia); identical are Rom. 1. 8; 1 Cor. 1. 5; John 11. 41 I thank thee that thou hast heard me (*εὐχαριστῶ σοι* *ὅτι ἤκουσάς μον*: gratias ago tibi quoniam audisti me); Rom. 6. 17 but God be thanked, that ye were the servants of sin (*χάρις δὲ τῷ θεῷ*, *ὅτι*: gratias autem Deo quod); 1 Cor. 1. 14 I thank God that I baptized none of you (*εὐχαριστῶ* . . . *ὅτι* . . . *ἐβάπτισα*: gratias ago Deo, quod . . . baptizavi); 2 Tim. 1. 3 I thank God . . . that, . . . I have re-

membrance of thee (*χάριν ἔχω . . . ὡς . . . ἔχω*: *gratias ago Deo, . . . quod . . . habeam*). wonder: Isa. 63. 5 I wondered that there was none to uphold (*προσενόησα, καὶ οὐδεὶς ἀντελαμβάνετο*: *quæsivi et non fuit qui adjuvaret*); 59. 16.

Perhaps to be classed here is John 9. 22, the Jews had agreed already, that . . . he should be put out of the synagogue (*συντέθειντο . . . ἵνα . . . ἀποστράγγος γένηται*: *conspiraverunt J., ut . . . extra synagogam fieret*).

Here belong also those clauses after passive verbs, which, if active, would govern the *that*-clause as direct object, preceded by a personal dative or a second accusative. This dative or accusative, it will be noted, become the subject of the passive: and the object-clause becomes practically one of specification:—

inform: Acts 21. 21 they are informed of thee that thou teachest (*κατήχθοσαν δὲ . . . ὅτι . . . διδάσκεις*: *audierunt . . . quia . . . doceas*).

persuade: Luke 20. 6 they be persuaded that John was a prophet (*πεπεισμένος γάρ ἔστιν Ἡ. προφήτην εἶναι*: certi sunt enim, J. prophetam esse); Acts 26. 26 I am persuaded that none of these things are hidden (*λανθάνειν . . . οὐ πειθομαι*: latere . . . nihil . . . arbitror); Rom. 4. 21 being fully persuaded that . . . he was able (*πληροφορηθεὶς ὅτι . . . δινατός ἔστι*: sciens . . . quia . . . potens est); 8. 38 for I am persuaded that . . . (*πέπεισμαι γὰρ ὅτι*: certus sum enim quia); 14. 14 I . . . am persuaded . . . that there is nothing unclean (*πέπεισμαι . . . ὅτι οὐδὲν κοινόν*: confido . . . quia nihil commune); 15. 14 I . . . am persuaded . . . that ye also are full of goodness (*πέπεισμαι . . . ὅτι . . . ἔστε*: certus sum . . . quoniam . . . pleni estis); 2 Tim. 1. 5 which dwelt

first in thy grandmother Lois . . . : and I am persuaded *that* in thee also (*πέπεισμαι δὲ ὅτι καὶ ἐν σοι*: certus sum autem quod et in te): 1. 12 I am persuaded that he is able (*πέπεισμαι ὅτι δυνατός εστι*: certus sum quia potens est).

**teach**: Eph. 4. 21 ye . . . have been taught . . . : that ye put off (*ἐδιδάχθητε . . . ἀποθέσθαι*: edocti estis . . . deponere).

**warn**: Matt. 2. 12 and being warned . . . that they should not return (*χρηματισθέντες μὴ κάμψαι*: responso accepto . . . ne redirent).

Occasionally a proleptical object of the active stands as subject with the passive; as in 1 Cor. 15. 12, if Christ be preached that he rose. So Luke 16. 1; 1 John 2. 19: see pages 4, 11, 13, 37.

Related to these is 1 Kings 3. 10, and the speech pleased the Lord that Solomon had asked this thing (*καὶ ἤρεσεν ἐνώπιον κυρίον, ὅτι ἤγιστο Σ. τὸ δῆμα τοῦτο*: placuit ergo sermo coram Domino, quod Salomon postulasset). See above, page 22, 3.

#### 4. After Interjections.

Four times the *that*-clause occurs after the interjections *woe* and *alas* to define the basis of the emotion:—2 Kings 3. 10 Alas! that the Lord hath called these three kings together (*ω, ὅτι κέκληε κύριος τοὺς τρεῖς βασιλεῖς*: heu heu, congregavit hos Dominus tres reges); Ps. 120. 5 woe is me, that I sojourn in Mesech (*οἴμοι ὅτι ή παροικία μου ἐμακρύνθη*: heu mihi, quia incolatus meus prolongatus est); Jer. 25. 10 woe is me . . . that thou hast born me (*οἴμοι . . . ὡς τινά με ἔτεκες*: vae mihi . . . quare genuisti me); Lam. 5. 16 woe unto us that we have sinned (*οὐαὶ δὲ ἡμῖν, ὅτι ἡμάρτομεν*: vae nobis quia peccavimus).

Much more frequent is its occurrence after an op-

tative *O(h)*, and other expressions of optativity, to denote the object of the implied wish:—

(1) after *Oh* :—2 Sam. 15. 4 Oh that I were made judge (*τίς με καταστήσει κριτήν*: quis me constituant judicem); 23. 15 Oh that one would give me drink (*τίς ποτεῖ με ὑδωρ*: O si quis mihi daret); so 1 Chron. 11. 17; 1 Chron. 4. 10 Oh that thou wouldest bless me indeed (*ἐὰν εὐλογῶν εὐλογήσῃς*: si benedicens benedixeris mihi); Job 6. 8—9 Oh that I might have my request (*εἰ γὰρ δώῃ*: quis det, ut veniat petitio); 10. 18 Oh that I had given up the ghost (Sept. fails: utinam consumtus essem); 11. 5 Oh that God would speak (*πῶς ἀν . . . λαλήσαι*: utinam loqueretur); 19. 23—24 Oh that my words were now written (*τίς γὰρ ἀν δοίη γραφῆναι*: quis mihi tribuat, ut scribantur); 23. 3 Oh that I knew (*τίς δέξα γνοίη*: quis mihi tribuat, ut cognoscam); 31. 31 Oh that we had of his flesh (*τίς ἀν δώῃ*: quis det de carnis ejus); 29. 2 Oh that I were (*τίς ἀν με θείη*: quis mihi tribuat, ut sim); 31. 35 Oh that one would hear me (*τίς δώῃ*: quis mihi tribuat auditorem); Ps. 14. 7 Oh that the salvation of Israel were come (*τίς δώσει . . . τὸ σωτήριον*: quis dabit . . . salutare); 53. 6 is identical; 55. 6 Oh that I had wings (*τίς δώσει μοι πτέρυγας*: quis dabit mihi pennas); 81. 13 Oh that my people had hearkened (*εἰ . . . ἤκουσε*: si . . . audisset); 107. 8 Oh that men would praise (*ἐξουμολογησάσθωσαν*: confiteantur); id. 15, 21, 31 are identical; Song of Sol. 8. 1 Oh that thou wert as my brother (*τίς δώῃ σε ἀδελφεδέ*: quis mihi det te fratrem); Isa. 48. 18 Oh that thou hadst hearkened (*εἰ ἤκουσας*: neque audisti); 64. 1 Oh that thou wouldest rend the heavens (*ἐὰν δνοιέης τὸν οὐρανόν*: utinam dirumperes caelos); Jer. 9. 1 Oh that my head were waters (*τίς δώσει κεφαλὴ μον* *ὑδωρ*: quis dabit capiti meo aquam); 9. 2 Oh that I had (*τίς δώῃ*: quis dabit . . .).

(2) After *O*—Gen. 17. 18 *O* that Ishmael might live (*I. οὐτος ζήτω*: utinam I. vivat); Deut. 5. 29 *O* that there were such a heart in them (*τίς δώσει εἶναι τὴν καρδίαν . . . ἐν αὐτοῖς*: quis det talem eos habere mentem); 32. 29 *O* that they were wise (Sept. fails; utinam sapient); Job 14. 13 *O* that thou wouldest hide me (*εἰ γὰρ ἔφελον . . . ἐγείλαξας*: quis mihi hoc tribuat, ut . . . protegas me); 16. 21 *O* that one might plead (*εἴη δὲ ἔλεγχος*: utinam . . . judicaretur); 29. 2 *O* that I were (*τίς ἀν με θείη*: quis mihi tribuat, ut sim).

(3) After (*I*) *would* (*God*)—Here the clause was originally one of direct object, as in 1 Cor. 7. 7 *I would that all men were even as I* (*Θέλω γὰρ πάντας ἀνθρώπους εἶναι*: volo enim omnes vos esse); 10. 1 *I would not that ye should be ignorant* (*οὐ θέλω δὲ ίμᾶς ἀγνοεῖν*: nolo enim vos ignorare); 10. 20; 14. 5; Col. 2. 1. Or with *that* suppressed (see page 35)—Num. 22. 29 *I would there were a sword in my hand* (*εἰ εἶχον μάχαραν*: utinam haberem gladium); Gal. 5. 12 *I would they were even cut off* (*ὅφελον καὶ ἀποκόψονται*: utinam et abscindantur); Gen. 30. 34; Phil. 1. 12; Rev. 8. 15.

Once there is found an interjected dative (of asseveration?) : Acts 26. 29 *I would to God*, that not only thou, but also all that hear me . . . were . . . such as I am (*εὐξαίμην ἀν τῷ Θεῷ . . . οὐ μόνον σὲ, ἀλλὰ καὶ πάντας . . . γενέσθαι*: opto apud Dominum . . . non tantum te, sed etiam omnes . . . fieri tales). This paves the way to a suppression of the pronominal subject, as in:—Exod. 16. 3 *would to God we had died* (*ὅφελον ἀπεθάνομεν*: utinam mortui essemus); Josh. 7. 7 *would to God we had been content* (*εἰ κατεμείναμεν*: utinam . . . mansissimus); Judges 9. 29 *would to God this people were under my hand* (*τίς δῷη τὸν λαὸν τοῦτον ἐν χειρὶ μον*: utinam daret aliquis populum istum sub

manu mea); 2 Cor. 11. 1 would to God ye could bear (*ὅφελον ἀνείχεσθε*: utinam sustineretis). Note the omission of *that* in each instance of the present group.

Finally, suppression of *to* renders *God* an apparent subject of *would*, in so far as the phrase *would God (that)* can be said to have grammatical structure:— Num. 11. 29 would God that all the Lord's people were prophets (*τις δώῃ πάντα τὸν λαὸν κυρίου προφήτας*: quis tribuat ut omnis populus prophetet): 14. 2; 20. 3. With omission of *that* are: Deut. 28. 67 would God it were even (*πῶς ἂν γένοιτο ἐσπέρα*: quis mihi det vesperum); 2 Sam. 18. 33 would God I had died for thee (*τις δώῃ τὸν θάνατόν μου ἀντὶ σοῦ*: quis mihi tribuat ut ego moriar); 2 Kings 5. 3 would God my lord were with the prophet (*ὅφελον ὁ κύριός μου ἐνώπιον τοῦ προφήτου*: utinam fuisset Dominus meus ad prophetam).

#### IV. THE CLAUSE AS PREDICATE

This comparatively rare usage occurs as follows: Num. 7. 9 the service of the sanctuary belonging unto them was that they should bear upon their shoulders (*τὰ λειτουργήματα τοῦ ἀγίου ἔχοντιν· ἐπ' ὕμων ἄροντιν*: in sanctuario serviunt, et onera propriis portant humeris); 24. 20 his latter end shall be that he perish forever (*τὸ σπέρμα αὐτῶν ἀπολεῖται*: cuius extrema perdentur); Job 34. 36 my desire is, that Job may be tried (Sept. and Vulg. fail); Ps. 49. 11 their inward thought is that their houses shall continue (Sept. and Vulg. fail); Eccl. 7. 12 the excellency of knowledge is, that wisdom giveth life (Sept. and Vulg. fail); Acts 15. 19 my sentence is, that we trouble not them (*ἔγὼ κρίνω μὴ παρενοχλεῖν*: ego judico non inquietari); Rom. 10. 1 my heart's desire and prayer . . . is, that they might be saved (*ἐστιν εἰς σωτηρίαν*: sit in salutem); 1 Cor.

9. 18 what is my reward then? Verily that . . . I may make (*τις οὖν μοι ἐστιν ὁ μισθός*; *ἴνα . . . θίσω*: quæ est ergo merces mea? ut . . . ponam).

## V. THE CLAUSE IN APPosition

It is possible to conceive as appositive the host of both subject- and object-clauses introduced by the expletive *it*, discussed above, pages 3 ff., 18 ff. The same is true when *this* plays the role of expletive, as in:—Exod. 17. 3 wherefore is this that thou hast brought (*ἴνατι τοῦτο*; *ἀνεβίβασας ἡμᾶς*: cur fecisti nos exire); Judges 21. 3 why is this come to pass in Israel, that there should be to-day one tribe lacking (*εἰς τι . . . ἔγενήθη αὐτῇ τοῦ ἐπισκεπῆναι*: quare factum est . . . hoc malum . . . ut auferretur); 1 Sam. 25. 31 this shall be no grief unto thee . . . either that thou hast shed blood causeless, or that my lord hath avenged himself (*ἐκχέσι αἷμα ἀθώον ζωρεὸν, καὶ σῶσαι χείρα κυρίον μον*: non erit tibi hoc in singultum . . . quod effuderis . . . aut . . . ultus fueris); 2 Peter 1. 20.

Similarly, the complementary clause of specification or definition after certain of the nouns discussed above (see pages 14 ff.) may often be regarded as appositional, as in: Lev. 16. 29 this shall be a statute for ever unto you that . . . ye shall afflict (Sept. fails: eritque vobis hoc legitimum sempiternum: . . . affigitis . . .): Deut. 21. 11 and hast a desire unto her, that thou wouldest have her to thy wife (Sept. and Vulg. have parataxis); 1 Sam. 1. 19 tidings that: 2 Chron. 28. 16; covenant . . . that; Job 21. 30 tokens that; Eccles. 7. 10 cause that; John 16. 21 for joy that, etc. Compare also the various formula in III, pages 56 ff., *passim*.

However, the following true appositive clauses may

be cited: Gen. 19. 21 I have accepted thee concerning this thing also, that I will not overthrow the city (*ἐπὶ τῷ ὁγματὶ τούτῳ, τοῦ μὴ καταστρέψαι*: suscepi preces tuas ut non subvertam); 34. 15 in this will we consent unto you, If ye will be as we be, that every male of you be circumcised (*μόνον ἐν τούτῳ ὅμοιωθησόμεθα ὑμῖν . . ., ἐὰν γένησθε ὡς ἡμεῖς . . . ἐν τῷ περιτμηθῆναι*: sed in hoc valebimus foederari, si volueritis esse similes nostri, et circumcidatur); 1 Sam. 11. 2 on this condition will I make a covenant with you, that I may thrust out all your right eyes (*ἐν ταύτῃ διαθήσομαι διαθήκην ὑμῖν, ἐν τῷ ἐξορύξαι . . .*: in hoc feriam vobiscum foedus, ut eruam); 1 Kings 3. 6 thou hast kept for him this great kindness, that thou hast given him a son (*ἐφύλαξας αὐτῷ τὸ ἔλεος τὸ μέγα τοῦτο δοῦναι τὸν νιόν*: custodisti . . . et dedisti); Acts 20. 38 sorrowing for the words which he spake, that they should see his face no more (*όδυνώμενοι . . . ἐπὶ τῷ λόγῳ . . . ὅτι . . . μέλλονσι θεωρεῖν*: dolentes maxime in verbo . . . quoniam . . . non essent visuri); 2 Kings 22. 19; Ezra 6. 8; 8. 17; Esther 9. 21, 22; Job 35. 2; Ps. 62. 11; 74. 18; Eccles. 8. 14; Jer. 9. 24; 34. 9; Ezek. 23. 37; Matt. 24. 43; 26. 54; Luke 3. 20; 10. 11, 20; 12. 39; 24. 44; John 6. 39, 40; 9. 25, 30; 11. 56; 13. 34; 15. 8; 16. 4; 17. 3; 18. 14, 37, 39; 20. 9; 21. 23; Acts 3. 18; 7. 6; 10. 43?; 15. 29; 20. 29; 24. 14; 25. 3; Rom. 1. 32; 2. 3; 4. 13; 6. 6; 7. 21; 10. 9; 14. 13; 1 Cor. 15. 50; 2 Cor. 1. 8, 12; 2. 1; 5. 19; 7. 11; 8. 9, 20; 10. 11; 12. 8; Gal. 3. 17; Eph. 5. 5; Phil. 1. 6, 9, 20; 2. 2, 22; 1 Thess. 4. 15; 1 Tim. 1. 9; 2 Tim. 1. 15; 3. 1; Tit. 2. 2, 3; 3. 8; Heb. 9. 8; 11. 5; James 1. 3; 5. 11; Pet. 2. 15; 2 Pet. 3. 3, 5, 8; 1 John 1. 5; 3. 11, 23; 4. 10, 17, 21; Rev. 2. 6. See page 38.

## VI. THE CLAUSE ABSOLUTE

Seven times the formula *not (nor) that* introduces a clause grammatically absolute, it would seem, and in function approaching the causal;—John 6. 46 not that any man hath seen the Father (*οὐχ ὅτι τὸν πατέρα τις ἔωρακεν*: non quia Patrem vidit quisquam); 12. 6 this he said, not that he cared for the poor; but because he was a thief (*οὐχ ὅτι . . . ἀλλ' ὅτι*: dixit . . . non quia . . ., sed quia); Acts 28. 19 I was constrained to appeal unto Cæsar; not that I had ought to accuse my nation of (*οὐχ ὡς . . . ἔχων*: non quasi habens aliquid accusare); 2 Cor. 3. 5 not that we are sufficient (*οὐχ ὅτι ἴκανοι ἐσμεν*: non quod sufficienes simus); 2 Cor. 13. 7; Phil. 4. 11 not that I speak in respect of want (*οὐχ ὅτι καθ' ἐστέρησιν λέγω*: non quasi propter penuriam dico); Heb. 9. 25 nor yet that he should offer himself often (*οὐδὲ ἵνα πολλάκις προσφέρῃ ἑαυτόν*: neque ut sæpe offerat semetipsum), probably final. And likewise Ezek. 23. 40, and, furthermore, that ye have sent for men to come from far (*ὅτι*: miserunt ad viros venientes de longe), where the clause, depending on ‘this they have done’ in verse 38, is absolute with merely additive function.

\* \* \*

THE OMISSION OF *THAT* IN THE SUBSTANTIVE CLAUSE  
(cf. pages 49, 68).1. *That* Omitted in the Subject-Clause.

This usage occurs most frequently in sentences which follow this formula: *it came (it shall come) to pass* + adverbial clause + subject-clause; where the first element appears to have become so stereotyped and deictic as to render unnecessary an introductory *that* before the third. This, it will be noted, in the

original and parallel translations is frequently para-tactic. The instances are: Gen. 43. 2 and it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said (*εἰπεν*: *dixit*); 44. 24 and it came to pass, when we came up unto thy servant my father, we told him (*ἔγένετο δὲ ήτικα ἀνέβημεν . . . ἀπηγγελαμεν*: *cum ergo ascendissimus . . . narravimus*): Exod. 38. 9 and it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended (*ώς . . . εἰσῆλθε . . . κατέβαινεν*: *ingresso autem illo, . . . descendebat*); Jer. 12. 15 and it shall come to pass, after that I have plucked them out, I will return (*καὶ ἔσται μετὰ τὸ ἐκβαλεῖν με αὐτοὺς, ἐπιστρέψω*: *et cum evulsero eos convertar*); 15. 12 and it shall come to pass, if they say unto thee, whither shall we go forth? then thou shalt tell them (*καὶ ἔσται ἐὰν εἰπωσι . . . καὶ ἐρεῖς*: *quod si dixerint . . . dices*); 16. 10 and it shall come to pass, when . . ., then shalt thou say (*καὶ ἔσται ὅταν . . . καὶ ἐρεῖς*: *cum annunciaveris . . . dices*); 17. 24 and it shall come to pass, if . . ., then shall there enter (*καὶ ἔσται, ἐὰν . . . καὶ εἰσελεύσονται*: *et erit: si . . . ingredientur*); Matt. 7. 28 and it came to pass, when Jesus had ended these sayings, the people were astonished (*ἔγένετο ὅτε συνετέλεσιν . . . ἐξεπλήσσοντο*: *et factum est: cum consummasset . . . admirabantur*); 11. 1 and it came to pass, when Jesus had made an end . . ., he departed (*ἔγένετο ὅτε ἐτέλεσεν . . . μετέβη*: *et factum est: cum consummasset . . . transiit*); Luke 2. 15 and it came to pass, as the angels were gone away . . ., the shepherds said (*ἔγένετο, ὡς ἀπῆλθον . . . εἰπον*: *et factum est: ut discesserunt . . . loquebantur*); 9. 18 and it came to pass, as he was alone praying, his disciples were with him (*καὶ ἔγένετο ἐν τῷ εἰναι αὐτὸν προσευχόμενον . . . συνῆσαν*: *et factum est cum solus*

esset orans, erant cum illo et discipuli); 9. 33 and it came to pass, as they departed from him, Peter said (*ἐγένετο ἐν τῷ διαχωρίζεσθαι . . . εἰπεν*: et factum est cum discederet ab illo ait P.); 9. 51 and it came to pass, when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem (*ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας . . . ἐστήριξε τοῦ πορεύεσθαι*: factum est, dum complerentur dies . . . firmavit); 11. 14 and it came to pass, when the devil was gone out, the dumb spake (*ἐγένετο δὲ τοῦ δαιμονίου ἐξιλθόντος, ἐλάλησεν ὁ κωφός*: et cum ejecisset . . . locutus est); 11. 27 and it came to pass, as he spake . . ., a certain woman of the company lifted up her voice (*ἐγένετο δὲ ἐν τῷ λέγειν αὐτὸν ταῦτα, ἐκρασσα*: factum est autem, cum hæc diceret: . . . dixit); 19. 29 and it came to pass, when he was gone nigh . . ., he sent (*ἐγένετο ὡς ἡγγισεν . . . ἀπέστειλε*: et factum est, cum appropinquasset . . . misit); 24. 4 and it came to pass, as they were much perplexed thereabout, behold, two men stood by them (*ἐγένετο ἐν τῷ διαπορεῖσθαι . . . δύο ἄνδρες ἐπέστησαν*: et factum est, dum . . . essent, . . . ecce duo viri steterunt); 24. 30 and it came to pass, as he sat at meat with them, he took bread (*ἐγένετο ἐν τῷ κατακλιθῆναι . . . λαβὼν εὐλόγησε*: et factum est, dum . . ., accipit); 24. 51 and it came to pass, while he blessed them, he was parted from them (*ἐγένετο ἐν τῷ εὐλογεῖν αὐτὸν αὐτὸν διέστη ἀπ' αὐτῶν*: et factum est, dum benediceret illis, recessit). *It shall be* occurs:—Deut. 8. 19 and it shall be, if thou do at all forget the Lord thy God . . ., I testify against you (*ξοται ἐὰν ληθῇ . . . διαμαρτύρομαι*: sin autem oblitus . . . prædico); 15. 16 and it shall be, if he say unto thee . . ., then thou shalt take an awl (*ἐὰν δέ λέγῃ ρόδες σέ . . . καὶ ληψῃ τὸ ὀπήτιον*: sin autem dixerit . . . assumes); 21. 14 and it shall be, if thou have no de-

light in her, then thou shalt let her go (*ἔσται καν μὴ θέλγε αὐτὴν, ἐξαποστελεῖς αὐτήν*: si autem postea non sederit animo tuo, dimittes eam). To this group should be added those sentences wherein *that* is omitted after the stereotyped *if so be*, quoted above, page 3. They are: Josh. 14. 12; Isa. 47. 12; Jer. 26. 3; 51. 8; Lam. 3. 29; Hos. 8. 7; 1 Pet. 2. 3.

Otherwise the omission of *that* is rare in the subject-clause, the only instances being: Gen. 29. 19 it is better I give her to thee than another (*βέλτιον δοῦναι . . . ἢ δοῦναι*: melius est ut tibi eam dem quam alteri); Lev. 14. 35 it seemeth to me there is as it were a plague in the house (*ῶσπερ ἀφῆ ἐώραται μοι ἐν τῇ οἰκίᾳ*: quasi plaga lepræ videtur mihi esse in domo); Jer. 36. 7 it may be they will present their supplication (*ἴσως πεσεῖται*: si forte cadat oratio eorum); Luke 20. 13 it may be they will reverence him (*ἴσως τοῦτον ἴδοντες ἐντραπήσονται*: forsitan . . . verebuntur).

## 2. *That* omitted in the Object-Clause.

This is limited to the following: Gen. 12. 13 say, I pray thee, thou art my sister (*εἴποντο οὖν, ὅτι ἀδελφὴ αὐτοῦ εἰμι*: dic ergo, obsecro te, quod soror mea sis); Deut. 9. 25 the Lord had said he would destroy you (*εἴπε γὰρ κύριος ἐξολοθσεῦρα ὑμᾶς*: Vulg. fails); 1 Sam. 17. 51 when the Philistines saw their champion was dead (*καὶ εἶδον . . . ὅτι τεθνήκεν*: videntes autem P., quod mortuus esset); 21. 14 ye see the man is mad (*ἴδετε ἄνδρα ἐπιληπτόν*: vidistis hominem insanum); Jer. 18. 10 I said I would benefit them (*ἔλαλησα, τοῖ ποιῆσαι αὐτοῖς*: quod locutus sum ut facerem); Mk. 6. 49 they supposed it had been a spirit (*ἔδοξαν γάντασμα εἶναι*: putaverunt phantasma esse); 2 Cor. 11. 5 for I suppose I was not a whit behind the very chiefest apostles (*λογιζομαι γὰρ μηδὲν ὑστερηγέναι τῶν ὑπέρ λίαν ἀπο-*

*στόλων*: existimo enim nihil me minus fecisse a magnis apostolis); James 2. 14 though a man say he hath faith (*ἐὰν πίστιν λέγῃ τις ἔχειν*: si fidem dicat se habere).

For *that* omitted after various idiomatic words, see: (1) after *see*, = *beware*, Matt. 8. 4; Mk. 1. 44; Acts 23. 22, quoted above, page 9. (2) after (*I*) *would* (*to*) (*God*) in expressions of wish, Gen. 30. 24; Exod. 16. 3; Num. 22. 29; Deut. 28. 67; Josh. 7. 7; Judges 9. 29; 2 Sam. 18. 33; 2 Kings 5. 3; 2 Cor. 11. 1; Gal. 5. 12; Phil. 1. 12; Rev. 3. 15, all quoted above, pages 27 ff. (3) after *seeing* with causal intent, treated below, pages 59 ff.

\* \* \*

### How That.

The close affinity between the object-clause of manner with *how*, and the simple clause with *that* is evident from the following: 2 Kings 19. 25 hast thou not heard long ago how I have done it, and of ancient times that I have formed it (Sept. and Vulg. show parataxis); Josh. 14. 12 thou heardest in that day how the Anakins were there, and that the cities were great (*ἔχει εἰσι πόλεις δχνραὶ καὶ μεγάλαι*: te quoque audiente, in quo Enacim sunt. et urbes magnæ); Acts 9. 27 declared unto them how he had seen the Lord in the way, and that he had spoken to him (*διηγήσατο αὐτοῖς πῶς . . . εἶδε τὸν κύριον, καὶ ὅτι ἐλάλησεν αὐτῷ*: narravit illis quomodo . . . et quomodo . . .); 1 Cor. 15. 3-5 how that . . . that . . . that (*ὅτι . . . ὅτι . . . ὅτι*: quoniam . . . quia . . . quia). In view of this, it is not surprising to find numerous cases of coalescence into *how that*. Compare also *after that*, *before that*, etc., below, pages 60 ff., *passim*. In function, *how that* clauses seem to differ little from *how*-clauses on the

one hand, and *that*-clauses on the other, as will appear from the following categories:—

1. The *how*-*that* Clause as Subject. Two examples occur, each of which shows the expletive *it*; viz., Josh. 9. 24 because it was certainly told thy servants, how that the Lord thy God commanded (*ἀνηγγέλη ἡμῖν ὅσα συνέταξε ὁ κύριος*: quod promisisset); Acts 23. 30 and when it was told me, how that the Jews laid wait (*μηρυθείσης δέ μοι ἐπιβούλης εἰς τὸν ἄνδρα*: cum mihi perlatum esset de insidiis, quas paraverant).

2. The *how*-*that* Clause as Object. This is frequent after verbs of mental apperception—see, know, hear, read, understand, and the like: Exod. 9. 29 thou mayest know how that the earth is the Lord's (*ἴνα γνῶς, ὅτι τοῦ κυρίου ἡ γῆ*: ut scias quia Domini est terra); 10. 2 that ye may know how that I am the Lord (*γνώσεσθε ὅτι ἐγώ κύριος*: et sciatis quia ego Dominus); 11. 7 that ye may know how that the Lord hath put a difference (*ὅπως εἰδῆς ὅσα παραδοξάσει*: ut sciatis quanto miraculo dividat D.); Deut. 1. 31 thou hast seen how that the Lord thy God bare thee (*ώς τροφοφορίσει σε κύριος*: Vulg. fails); Ruth 1. 6 she had heard . . . how that (*ὅτι*, quod) the Lord had visited his people; 1 Sam. 24. 10 thine eyes have seen how that (*ώς*, quod) the Lord had delivered thee; 24. 18 thou hast shewed this day how that thou hast dealt well with me (*ἄ ἐποίησάς μοι ἀγαθά*: quæ feceris); 1 Kings 5. 8 thou knowest how that (*ὅτι*, quia) David my father could not build; 2 Kings 9. 25 remember how that (Sept. fails, quod) . . . the Lord laid; Matt. 12. 5 have ye not read in the law, how that (*ὅτι*, quia) on the sabbath days the priests in the temple profane the sabbath; 16. 12 then understood they how that (*ὅτι*, quia) he bade them; 16. 21 began Jesus to shew unto his disciples, how that (*ὅτι*, quia) he must go; Acts

7. 25 he supposed his brethren would have understood how that (*ὅτι*, quoniam) God . . . would deliver; 10. 28 ye know how that (*ώς*, quomodo) it is an unlawful thing; 15. 7 ye know how that (*ὅτι*, quoniam) . . . God made choice; 19. 35 that knoweth not how that the city of the Ephesians is a worshipper of . . . Diana (*ὅς οὐ γιγνώσκει τὴν Ἐφεσίων πόλιν νεωκόρον οὐσαν*: qui nesciat Ephesiorum civitatem cultricem esse); Rom. 7. 1 know ye not . . . how that (*ὅτι*, quia), the law hath dominion; 2 Cor. 8. 2 we do you to wit of the grace of God . . . how that (*ὅτι*, quia) . . . the abundance of their joy . . . abounded; Gal. 1. 13 ye have heard . . ., how that (*ὅτι*, quoniam) . . . I persecuted; Heb 12. 17 ye know how that (*ὅτι*, quoniam) . . . he was rejected; James 2. 24 ye see then how that (*ὅτι*, quoniam) by works a man is justified.

With proleptical personal object (see above, pages 4, 11, 13, 25) are: 2 Cor. 12. 4 and I knew such a man . . . how that he was caught up (*οἴδα τὸν τοιοῦτον ἀνθρώπον . . . ὅτι ἡρπάγη*: scio hujusmodi hominem . . . quoniam raptus est); 13. 5 know ye not your own selves, how that Jesus Christ is in you (*γὰρ οὐκ ἐπιγιγνώσκετε ἔαντος ὅτι Ἰησοῦς Χριστὸς ἐν ὑμῶν ἐστιν*: an non cognoscitis vosmetipsos, quia Christus Jesus in vobis est).

Once the expletive *it* precedes proleptically the *how-that* clause of object: Gen. 47. 18 we will not hide it from my lord, how that our money is spent (Sept. and Vulg. fail).

3. The *how-that* Clause of Specification. Twice this is found analogous to the *that*-clauses of specification discussed above, page 21; 1 Cor. 10. 1 I would not that ye should be ignorant, how that (*ὅτι*, quoniam) our fathers were under the cloud; Jude 1. 5 I will therefore put you in remembrance . . . how

that (*ὅτι*, quoniam) the Lord . . . destroyed. Also as complement to *tidings* (see above, page 19) : 2 Sam. 18. 19 let me . . . bear the king tidings, how that (*ὅτι*, quia) the Lord hath avenged him; Acts 13. 32 we declare unto you glad tidings, how that (*ὅτι*, Vulg. fails) the promise . . . God hath fulfilled; and to *word* : Acts 11. 16 then remembered I the word of the Lord, how that he said (*ὡς ἔλεγεν* : sicut dicebat); Jude 1. 18 remember ye the words of the apostles . . . how that (*ὅτι*, quæ) they told you. See page 20.

Unique is 1 Cor. 1. 26, for ye see your calling, brethren, how that not many wise men after the flesh . . . are called (*βλέπετε γὰρ τὴν κλησιν ἡμῶν, . . . ὅτι οὐ πολλοὶ σοφοί* : videte enim vocationem vestram fratres, quia non multi sapientes . . .). One is tempted to consider *calling* a sort of proleptical cognate object, and to place the sentence under 2 above.

4. The *how-that* Clause Appositional. Luke 7. 22 tell John what things ye have seen and heard; how that (*ὅτι*, quia) the blind see; Acts 20. 35 I have shewed you all things, how that (*ὅτι*, quoniam) so labouring ye ought to support the weak. It is possible to conceive as appositional certain of the clauses under 3 above; see also, page 30.

## II

## THE ADJECTIVE CLAUSE

Naturally, the most frequent of all *that*-clauses is the relative adjective clause. It is usually restrictive—about four times out of five—uncertainty of classification rendering exact data useless.

The relation of *that* to *which* and *who*, save when occurring within the same sentence, lies outside the

scope of this paper. Grainger<sup>1</sup> has recently given this problem consideration, arriving at conclusions among which are these: (1) '*That* occurs oftener than *which* and *who* both together'; (2) '*That* is used restrictively so much oftener than *which* and *who*, that it may be considered the usual restrictive relative'; (3) '*Which* has greater power [than *that*] to bridge over words intervening between the antecedent and itself.'

In support of (3) are the following, most of which Grainger cites: Deut. 30. 7 on them that hate thee, which persecute thee; Lev. 15. 7 the vessel of earth *that* he toucheth *which* hath an issue shall be broken; Josh. 5. 6 all the people that were men of war, which came out of Egypt, were consumed; 24. 33 in a hill that pertained to Phinehas his son, which was given him in mount Ephraim; Eccles. 8. 12 it shall be well with them that fear God, which fear before him. Perhaps the following also bear upon the problem: 2 Cor. 10. 18, for not he that commendeth himself is approved, but whom the Lord commendeth; and Josh. 17. 16, all the Canaanites that dwell in the land of the valley have chariots of iron, both they who are of Bethshear and her towers and they who are of the valley of Jesreel.

In the following, the order of *which* and *that* is reversed: Gen. 24. 7 the Lord God of heaven, *which* took me from my father's house . . ., and *which* spake unto me, and *that* sware unto me; Deut. 18. 20 but the prophet *which* shall presume to speak a word in my name, *which* I have not commanded him to speak, or *that* shall speak in the name of other gods, . . . shall die; 1 Kings 10. 8 servants, *which* stand con-

<sup>1</sup> *Studies in the Syntax of the King James Version*, James M. Grainger. University of North Carolina Press, 1907. See Chapter V for the various quotations above.

tinually before thee, and that hear thy wisdom ; 2 Cor. 12. 6 above that which he seeth me to be, or that he heareth of me. Cf. Num. 14. 36-37 the men which Moses set to search out the land, who returned and made the congregation to murmur, . . . even those men that did bring up the evil report ; also Lev. 4. 18 ; Isa. 51. 10 ; Jer. 27. 8.

Thus it appears that, in general, *that* does tend to stand near to its antecedent, and *which* appears to predominate in positions where a greater carrying power is demanded. However, another statement in Grainger's suggestive essay must not be omitted : 'No marked regularity appears in the use of these pronouns' [p. 28], considerations of euphony and variety playing no doubt an important part in the choice of the relative pronoun. Compare, for instance, Gen. 37. 6 hear, I pray you, this dream which I have dreamed ; and id. 10 what is this dream that thou hast dreamed ; see 1 Kings 16. 27.

The majority of the *that*-clauses offer nothing noteworthy, and are relegated to Appendix III. Matters of peculiar interest are treated in the paragraphs which follow.

As stated above, page 5, the adjective clause is sometimes hard to differentiate from the postpositive subject-clause ; as in :—Gen. 45. 8 so now it was not you that sent me hither ; Lev. 17. 11 it is the blood that maketh an atonement. See also Gen. 45. 12 ; Num. 8. 24 ; 1 Sam. 12. 6, etc., quoted above, *loc. cit.*

The clause is in coordination with a participle in Exod. 34. 7, the Lord God . . . forgiving iniquity . . ., and that will by no means clear the guilty (*κύριος δ θεὸς ἀφαιρῶν ἀνομίας, καὶ ἀδικίας, καὶ ἀμαρτίας, καὶ οὐ καθαρεῖ τὸν ἔνοχον* : Vulg. fails).

The antecedent of *that* may be either person, place,

or thing, or even a general idea inherent in the context. However, 'because of its predilection for restrictive usage, *that* naturally assumes the position of relative after such generic and indefinite antecedents as *all*, *every*, *any (thing)*, *some*, *none*, *the day*, *the time*, *the while*, etc.' 'Likewise, when the antecedent is a demonstrative or a personal pronoun, the relative usually is *that*, unless some special reason intervenes to give the place to *which* or *who*.'<sup>1</sup> Possessive antecedents occur in Gen. 24. 32, water to wash his feet and the men's feet that were with him; Lev. 7. 9, 14; 27. 8; Deut. 21. 15; Prov. 27. 13; 2 Cor. 7. 12.

The relative agrees with its antecedent in person. Two variations in congruence have been noted: 1 Chron. Thou wast he that leddest out and broughtest in Israel; Neh. 1. 5 I beseech thee, O Lord God of heaven, the great and terrible God, that keepeth covenant and mercy for them.

The case of *that* is usually either subject nominative or direct objective; abundant examples can be found in Appendix III, to which only such instances are relegated. Others, of more particular interest, are discussed in the paragraphs following.

#### 1. *That* the Object of a Preposition.

The preposition never precedes *that*, but is always placed just after the predicate of the clause, as in Gen. 32. 13, all this land that I have spoken of will I give; Lev. 5. 3 whatsoever uncleanness it be that a man shall be defiled withal; 14. 47 the garment also that the plague of leprosy is in; Num. 13. 19 what the land is that they dwell in; Deut. 4. 7 all things that we call upon him for; Judges 20. 48 the cities that they came to; Lev. 15. 20, 22; 25. 51; Deut. 11. 25;

<sup>1</sup> *Op. cit.*, pp. 30 ff.

12.7; 15.10; 23.20; 28.8, 20; Josh. 1.3; 2 Sam. 11.22; 1 Kings 2.44; 8.43, 52; 20.9; 2 Kings 12.4; 21.21; Neh. 2.8, 12, 17; Esther 6.8; Job 6.8; Lam. 2.16; Zech. 11.13; Matt. 3.3; 20.22, 23; 24.50; Mk. 10.38, 39; Luke 6.38; John 4.32; 13.29; Acts 23.24; Rev. 18.14.

## 2. *That* as an Adverbial Accusative.

When neither subject nor object (of verb or preposition), the case of the relative pronoun within its clause is an adverbial one. Once it seems to be instrumental: Acts 24.21 except it be for this one voice, that I cried (*ἵνα περὶ μίας ταύτης φωνῆς, ἵνες ἔκραξα*: nisi de una hac solummodo voce, qua clamavi). Elsewhere *that* denotes either point or duration of time or place after one of the following antecedents: *day, hour, season, time, while, year, and way*; see page 51. For the sake of a more distinctive grouping, and in order to emphasize the stereotyped character of this usage, these antecedents are made the basis of the classification below:

*day*: (1) as subject: Gen. 5.5 all the days that Adam lived were 930 years (*ὅς εἶχε*: quod vixit); Deut. 31.14 the days approach that thou must die (*ἡμέρας τοῦ θανάτου σου*: dies mortis tuæ); 1 Kings 2.11 the days that David reigned . . . were forty years (*ὅς ἐβασίλευσε*: quibus regnavit); Mk. 6.21 and when a convenient day was come, that Herod on his birthday made a supper . . . the king said unto the damsel (*γενομένης ἡμέρας εὐκαιρίου, ὅτι Ἐ . . . δεῖπνον ἐποίει*: et cum dies opportunus accidisset, H. . . . coenam fecit). Frequent is the phrase *the days come that*: Jer. 51.47 the days come, that I will do judgment; 1 Sam. 2.31; 2 Kings 20.17; Isa. 39.6; Jer. 7.32; 9.25; 16.14; 19.6; 23.5, 7; 30.3; 31.6,

27. 31, 38; 33. 14; 48. 12; 51. 52; Amos 4. 2; 8. 11; 9. 13; Luke 2. 6; 19. 43. So Jer. 31. 6, there shall be a day that the watchmen shall cry; 1 Kings 2. 1 the days of David drew nigh that he should die. Add 2 Kings 20. 17; Isa. 39. 6; Jer. 49. 2. Some of these it is possible to construe as consecutive. (2) as predicate: Acts 27. 33 this day is the fourteenth day that ye have tarried. (3) as object: Deut. 4. 10 teach . . . specially the day that (*ην, in quo*) thou stoodest before the Lord. (4) expressing point of time: Gen. 21. 8 Abraham made a great feast the same day that (*ημέρας*) Isaac was weaned; 2 Sam. 19. 19 thy servant did perversely the day that (*τῇ ημέρᾳ τῷ: in die qua*) my lord the king went out; Lev. 7. 15, 16; Ezek. 39. 13; Luke 17. 29. (5) expressing duration of time: Deut. 12. 1 all the days that ye live (*ὅς, quibus*); 1 Kings 8. 40, identical.

In the remaining examples of this group, *day* is governed by a preposition:—(1) according to: Deut. 1. 46 so ye abode in Kadesh many days, according unto the days that (*օσας*) ye abode there; Ezek. 4. 4, 9. (2) at: Dan. 1. 18 at the end of the days that (post quos) the king had said he should bring them in. (3) from: Lev. 23. 15 from the day that ye brought the sheaf (*ἀπὸ τῆς ημέρας τῷ: ab die, in quo*); Num. 15. 23 from the day that (*ἀπὸ τῆς ημέρας τῷ: a die qua*) the Lord had commanded Moses; Deut. 9. 7, 24; 2 Sam. 13. 32; 19. 24; Jer. 32. 31; Ezek. 28. 15; Dan. 10. 12; Hag. 2. 18; Acts 20. 18. (4) in: Gen. 2. 4 in the day that (*ημέρᾳ: in die quo*) the Lord God made the earth; 2. 17 in the day that (*ἡ δᾶν ημέρᾳ: in quocunque die*) thou eatest; 5. 1, 2; Lev. 7. 36, 38; Num. 3. 1; 7. 10; 30. 5, 7, 14; Josh. 14. 11; 2 Sam. 22. 1; Ps. 18, heading; Isa. 11. 16; Jer. 7. 22; 11. 4, 7; 34. 13; Lam. 3. 57; Ezek.

16. 5; 20. 6; 22. 14; 28. 13; 33. 12; 34. 12; 36. 33; 44. 27; Amos 3. 14. (5) *on* is similar: Deut. 4. 15; Num. 3. 13; 7. 1; 8. 17; 9. 15; 30. 8; 1 Kings 2. 37, 42. (6) *since*: Exod. 10. 6 since the day that (*day* ής *ήμέρας*: *ex quo*) they were upon the earth; Deut. 4. 32; 1 Sam. 8. 8; 1 Kings 8. 16; 1 Chron. 17. 5, 10; 2 Chron. 6. 5; Jer. 7. 25. (7) *till, until*: Exod. 40. 37 till the day that (*day* ής *ήμέρας* ής) it was taken up; Lev. 23. 14 until the selfsame day that (*day* εἰς *αὐτὴν τὴν ήμέραν* . . . ής *αὖ*: *usque ad diem qua*) ye have brought an offering; 1 Kings 17. 14; Jer. 27. 22; 38. 28; Mk. 14. 25; Luke 1. 20; 17. 27. (8) *unto* is similar: Acts 1. 22.

hour. Most probably consecutive are: John 12. 23 the hour is come, that (*iva, ut*) the Son of man should be glorified; 13. 1; 16. 32. *From that hour that* occurs in 19. 27.

season: at: Deut. 16. 6 at the season that (*in* τῷ καιρῷ *ῳ*, *quando*) thou camest forth.

time: (1) as subject: Gen. 29. 7 neither is it time that the cattle should be gathered together (*oὐπω ὥρα συναχθῆται*: *nec est tempus ut*); 47. 29; 1 Sam. 1. 4; 27. 7; 2 Sam. 2. 11; 1 Kings 11. 42; Jer. 50. 31; Dan. 7. 22; Luke 1. 57; 9. 51; John 16. 2; 21. 14; 1 Pet. 4. 17. As above (*see day*), some of these may be consecutive. (2) as object: Jer. 49. 8 I will bring the calamity of Esau upon him, the time that (Sept. fails: *tempus visitationis*) I will visit him. (3) expressing duration: Judges 18. 31 they set up Micah's graven image . . ., all the time that the house of God was in Shiloh (*πάσας τὰς ήμέρας ἦς*: *omni tempore quo*); Acts 1. 21.

In the remaining examples, *time* is governed by a preposition, differing in no essential detail from *day, above* :—(1) after: 2 Chron. 25. 27. See page

60, 1. (2) at: Gen. 24. 11; 31. 10; Jer. 6. 15. (3) by: 1 Sam. 11. 9 to morrow, by that time the sun be hot, ye shall have help (*διαθερμάνωτος τοῦ ἡλίου*: cum incaluerit). See pages 49, 62 and 68. (4) from: Gen. 39. 5; Neh. 5. 14; Isa. 28. 19; 48. 8, 16; Dan. 12. 11. (5) in: Ps. 4. 7; Jer. 11. 14; Ezek. 35. 5; Zeph. 3. 20. (5) since: 2 Sam. 6. 11; 7. 6; 1 Chron. 17. 10. (6) until: Ps. 105. 19; Micah 5. 3.

way: (1) by: 1 Kings 13. 9 nor turn again by the same way that thou camest (*ἐν τῷ ὁδῷ ἵ*: per viam qua); 13. 10, 17; 2 Kings 19. 33; 2 Chron. 6. 34; Isa. 37. 34; 41. 3; 48. 17. (2) in: Gen. 28. 20 in this way that I go (*ἐν τῷ ὁδῷ ταύτῃ ἵ*: in via, per quam); Deut. 1. 31.

while: Lev. 14. 46 he that goeth into the house all the while that it is shut up shall be unclean (*πάσας τὰς ἡμέρας ἂς*: quando). See page 62, 5.

year: (1) from: Lev. 25. 50 from the year that he was sold (*ἀπὸ τοῦ ἔτος οὗ*: Vulg. fails). (2) in: 2 Kings 25. 27 in the year that . . . it came to pass (Sept. and Vulg. fail); Isa. 6. 1.

Add the examples with *that* omitted, page 49.

### 3. *That* as a Compound Relative Pronoun.

A single *that* frequently represents both antecedent and relative, and may be regarded as a contraction for *that that* as seen in Num. 6. 21, besides that that his hand shall get; Jonah 2. 9 I will pay that that I have vowed. This contraction is confined to the neuter gender, save in the idiomatic personal construction noted below under (2).

(1) *That* neuter = *that which*—Gen. 32. 23 sent over that he had (*διεβίβασε ταῦτα τὰ αὐτοῦ*: traductisque omnibus quæ ad se pertinebant); 33. 9 keep that thou hast (*ἔστω τοι τὰ σά*: sint tua tibi); Exod. 16. 23 bake

that which ye will bake to-day, and seethe that (*ὅσα*, *quæ*) ye will seethe; Judges 14. 15 have ye called us to take that we have (Sept. and Vulg. fail); Ruth 2. 17 beat out that (*ἃ*, *quæ*) she had gleaned; 2. 18 gave to her that (*ἃ*, Vulg. fails) she had reserved; 1 Sam. 24. 19 the Lord reward thee good for that (Sept. fails: *quæ*) thou hast done unto me; 2 Sam. 24. 10 I have sinned greatly in that (*ὅ*, Vulg. fails) I have done; 1 Kings 8. 25 keep . . . that (*ἃ*, *quæ*) thou promisedst; 10. 15 beside that (Sept. fails: excepto eo, *quod*) he had of the merchantmen; 11. 38 do that (Sept. fails: *quod*) is right; Ps. 104. 28 that thou givest them they gather (*δόντος σον αὐτοῖς, συλλέξονσιν*: dante te illis, colligent); Ezek. 2. 8 eat that (*ό*, *quæcumque*) I give thee; 3. 1 eat that thou find (Sept. fails: *quodcumque*); 33. 15 if the wicked . . . give again that he had robbed (Sept. and Vulg. fail); Matt. 13. 12 from him shall be taken even that (*ὅ*, *quod*) he hath; 18. 28 pay me that (*ὅ*, *quod*) thou owest; 19. 21 sell that (Sept. fails: *quæ*) thou hast; 20. 14 take that is thine (*ἀρον τὸ σόν*: tolle quod tuum est); 25. 25 thou hast that is thine (*ἔχεις τὸ σόν*: habes quod tuum est); Luke 12. 33 sell that ye have (Sept. fails: *quæ*); 19. 21–22 thou . . . reapest that (*ὅ*, *quod*) thou didst not sow; John 16. 19 do ye inquire among yourselves of that I said (*περὶ τούτον ζητεῖτε μετ' ἀλλήλων, ὅτι εἰπον*: de hoc quæritis inter vos quia dixi); Rom. 7. 20 if I do that (*ἥ*, *quod*) I would not. After *than* (see pages 6 and 51): 1 Cor. 3. 11 other foundation can no man lay than that is laid (*θεμέλιον γὰρ ἄλλον οὐδεὶς δύναται θεῖναι παρὰ τὸν κείμενον*: fundamentum enim aliud nemo potest ponere præter id, quod positum est); 10. 13 who will not suffer you to be tempted above that ye are able (*ὅς οὐκ ἔσσει ἴμᾶς πειρασθῆναι ὑπὲρ ὃ δίνασθε*: qui non patitur vos tentari supra id, quod potestis); 2 Cor.

5. 10 according to that ( $\ddot{\alpha}$ , prout) he hath done; 8. 12 according to that he hath not ( $\chiαθὸν οὐκ ἔχει$ : secundum id, quod non habet); 12. 6 lest any man should think of me above that which he seeth me to be, or that he heareth of me ( $\iotaπὲρ ὃ βλέπει με, η̄ ἀκούει τι ἐξ ἐμοῦ$ : supra id, quod vidi in me, aut aliquid audit ex me). The remaining examples have *that* ( $\ddot{o}$ , quod): 1 Kings 8. 24; 11. 38; Job. 42. 3; John 3. 11; 13. 27; Acts 23. 19; Rom. 8. 25.

(2) *That personal* = *he who, those who*: Exod. 3. 14 I am that I am ( $\epsilon\gammaώ εἰμι ὁ ὢν$ : ego sum qui sum); Neh. 5. 2 for there were that said ( $\chiαὶ ἡσάν τινες λέγοντες$ : et erant qui dicerent); Prov. 11. 24 there is that scattereth ( $\epsilonἰσιν οἱ τὰ ἴδια σπείροντες$ : Vulg. fails); 12. 18 there is that speaketh ( $\epsilonἰσιν οἱ λέγοντες τιρῳδονοι$ : est qui promittit); 13. 7 there is that maketh himself rich ( $\epsilonἰσιν οἱ πλούτιζοντες$ : est quasi dives); 13. 23 there is that is destroyed ( $\alphāδικοι δὲ ἀπολοῦνται$ : Vulg. fails); Hab. 1. 3 there are that raise up strife (Sept. and Vulg. fail); Luke 17. 18 there are not found that returned ( $οὐκ ἐνρέθησαν ὑποστρέψαντες$ : non est inventus qui rediret); 1 Cor. 8. 5 for though there be that are called gods ( $\chiαὶ γὰρ εἴπερ εἰσι λεγόμενοι θεοί$ : nam etsi sunt qui dicantur); add Eccles. 8. 16. Note the stereotyped character of these clauses, and compare with the group immediately following.

#### 4. The Consecutive Adjective Clause.

Frequent, especially after a negative or an interrogative main verb, is an adjective clause 'of characteristic,' with consecutive tendency. It is impossible to fix with certainty the boundaries of this group; however, the following are perhaps the surest examples: Deut. 4. 8 what nation is there so great that hath statutes . . . so righteous as all this law ( $\chiαὶ ποῖον$

ἔθνος μέγα, ὃ ἔστιν αὐτῷ δικαιώματα: quæ est enim alia gens sic inclyta, ut habeat); 5. 26 who is there of all flesh that hath heard (*τίς γὰρ σὰρξ ἤτις ἤκουσε*: quid est omnis caro, ut audiat); Judges 18. 7 there was no magistrate in the land that might put them to shame (Sept. and Vulg. fail); Job 9. 33 neither is there any daysman betwixt us that might lay his hand upon us both (Sept. fails: non est qui . . . valeat); 14. 5 thou hast appointed his bounds that he cannot pass (*οὐ μὴ ὑπερβῆ*: qui præteriri non poterunt); 41. 10 none is so fierce that dare stir him up (Sept. and Vulg. fail); Isa. 41. 28 there was no counsellor, that . . . could answer (Sept. fails: qui . . . responderet); Dan. 8. 4 and 7, neither was there any that could deliver (Sept. and Vulg. fail); perhaps also Lev. 26. 25; Lam. 1. 16; Matt. 2. 6.

### 5. The Final Adjective Clause.

This group, like the one above, is hard to limit with certainty. The following are perhaps the clearest instances of a *that*-relative clause with purpose intent. (See the study, mentioned above on page 1.) 2 Chron. 20. 21 he appointed singers unto the Lord, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the Lord (*ἔξουμολογεῖσθαι, καὶ ἔλεγον*: ut laudarent . . . dicerent); Matt. 2. 6 out of thee shall come a governor, that shall rule my people Israel (*ὅστις ποιμανεῖ*: qui regat); perhaps also: Jer. 42. 3 that the Lord thy God may shew us . . . the thing that we may do (*οὐ ποιήσουμεν*: quod faciamus); Ezek. 22. 30 I sought for a man among them, that should make up the hedge (*ἄνδρα ἀναστρέψομενον ὄφθως*: virum qui interponeret sepem). See page 54, II.

\* \* \*

**THE OMISSION OF *THAT* IN THE ADJECTIVE CLAUSE**  
(cf. pages 31, 68).

The relative pronoun *that* is omitted here much less freely than in the substantive clause, as shown above, page 31; cf. page 68. It occurs only in the sentences following, which, it will be noted, are chiefly the idiomatic expression of time discussed above, page 42: —Gen. 3. 5 in the day ye eat thereof (*ἐν ἡμέρᾳ φάγητε*: in quocumque die comederitis); 39. 6 he knew not ought he had (*πάντα ὅσα ἦν αὐτῷ*: quidquam aliud noverat); Exod. 10. 28 in that day thou seest my face, thou shalt die (*ἐν δὲ ἡμέρᾳ ὁφθῆσαι μοι, ἀποθανῆ*: quocumque die apparueris mihi, morieris); Lev. 19. 6 it shall be eaten the same day ye offer it (*ἐν ἡμέρᾳ θύσετε, θρωθήσεται*: eo die quo fuerit immolata, comedetis); Josh. 9. 12 on the day, we came forth (*ἐν τῷ ἡμέρᾳ ἦ* *ἔξηλθομεν*: quando egressi sumus); 1 Sam. 25. 7 neither was there ought missing unto them, all the while they were in Carmel (*πάσας τὰς ἡμέρας ὅντων αὐτῶν ἐν Καρμήλῳ*: omni tempore quo fuerunt); 25. 16 they were a wall unto us . . . all the while we were with them (*πάσας τὰς ἡμέρας ἃς ἦμεν παρ' αὐτοῖς*: omnibus diebus quibus); 27. 11 so will be his manner all the while he dwelleth in the country (*πάσας τὰς ἡμέρας ἃς ἐκάθητο*: omnibus diebus quibus). In 1 Sam. 11. 9, to morrow, by that time the sun be hot, ye shall have help (*αὔριον ἡ σωτηρία διαθερμάναντος τοῦ ἥλιον*: cras erit vobis salus, cum incaluerit sol), the stressed demonstrative *that*, which here supplants the usual weak *the*, seems to have something of progressive relative force.

### III

## THE ADVERBIAL CLAUSE

Here are found the following conjunctional formulæ: *that, so that, such that, insomuch that, but that, than that, to the (this) end that, for that, to the intent that, for that intent that, for this cause . . . that, lest that, because that, seeing that, if that, now that, after that, before that, by that, as concerning that, except that, in that, save (saving) that, till (until) that, whilst that.* Out of this confusing multiplicity, order can perhaps best be gained by classifying the adverbial clauses according to their function—consecutive, final, causal, temporal, etc. Cross-references will bring together for the reader those few formulæ whose function varies, and which are therefore scattered under two or more of the categories below.

### I. THE CONSECUTIVE CLAUSE

#### 1. *That.*

This introduces the consecutive clause so frequently that only the more interesting cases are noted here; a full list will be found in Appendix IV. Deut. 30. 12 it is not in heaven, that thou shouldest say (*οὐκ ἐν τῷ οὐρανῷ ἀνω ἔστι, λέγων*: ut possis dicere); so ib. 13; Judges 21. 22 ye did not give unto them at this time, that ye should be guilty (*οἱχ ἵμεῖς ἐδώκατε αὐτοῖς ὡς κλῆρος πλημμελήσατε*: non dedistis, et a vestra parte peccatum est); Ruth 2. 7 so she came, and hath continued even from the morning until now, that she tarried a little in the house (*οὐ κατέπαυσεν*: et ne . . . domum reversa est); Isa. 53. 2 when we shall see him, there is no beauty that we should desire him (*καὶ*

εἴδομεν αὐτὸν, καὶ οὐχ εἶχεν εἶδος οὐδὲ κάλλος: et vidimus eum, et non erat aspectus, et desideravimus eum); Jer. 9. 12 the land . . . is burned up like a wilderness, that none passeth through (ἢ γῆ . . . ἀνήραθη, ὡς ἔρημος παρὰ τὸ μὴ διαδείσθαι αὐτήν: exusta sit quasi desertum, eo quod non sit qui pertranseat); 2 Thess. 2. 6 and now ye know what withholdeth, that he might be revealed (καὶ νῦν τὸ κατέχον οἴδατε, εἰς τὸ ἀποκαλυφθῆναι: et nunc quid detineat scitis, ut reveletur); 2 Pet. 1. 8 they make you that ye shall neither be barren nor unfruitful (οὐκ ἀργοὺς οὐδὲ ἀκάρπους καθίστησιν: non vacuos nec sine fructu vos constituent). Note also John 12. 23 the hour is come, that (ἴνα, ut) the Son of man should be glorified; similar are 13. 1; 16. 32. With these might be classed certain of the clauses of specification in the idiomatic expression of time, discussed above (pages 42 ff.).

An interesting consecutive clause after *than* occurs: Gen. 36. 7 for their riches were more than that they might dwell together (ἢν γὰρ αὐτῶν τὰ ὑπάρχοντα πολλά, τοῦ οἰκεῖν ἄμα: divites enim erant valde, et simul habitare non poterant); Isa. 28. 20 for the bed is shorter than that a man can stretch himself on it (Sept. fails: coangustatum est enim stratum, ita ut alter decidat). Usually *that* is omitted in such sentences; e. g., Ps. 40. 5 they are more than can be numbered: Prov. 11. 24 withholdeth more than is meet; Dan. 3. 19 seven times more than it was wont. *That* in the first two sentences quoted is made necessary by the introduction of the new subject idea after *than*. See also pages 6 and 46.

Closely related to the above is the frequent *that*-clause after interrogations: Gen. 20. 9 what have I offended thee that thou hast brought on me . . . a great sin; 20. 10 what sawest thou, that thou hast

done this thing (*τί ἐνιδὼν ἐποίησας τοῦτο*: quid vidisti, ut hoc faceres); 31. 26 what hast thou done, that (*ἴνατι*, ut) thou hast stolen away; Num. 16. 11 what is Aaron that (*ὅτι*, ut) ye murmur; 1 Kings 18. 9 what have I sinned that (*ὅτι*, quoniam) thou wouldest deliver; 2 Kings 18. 20 on whom dost thou trust, that thou rebellest (*τίνι πεποιθὼς ἥθετησας ἐν ἐμοί*: in quo confidis, ut audeas rebellare); Ps. 111. 5 what aileth thee, O sea, that (*ὅτι*, quod) thou fleddest. So also Gen. 31. 36; Exod. 3. 11; 5. 2; 16. 17; 32. 21; Num. 11. 11, 12; 22. 28; Judges 8. 1, 15; 9. 28, 38; 11. 12; 14. 3; 18. 23; Ruth 2. 10; 1 Sam. 11. 5; 17. 26, 43; 18. 18; 20. 1; 21. 15; 22. 8: 29. 8; 2 Sam. 3. 8; 7. 18; 9. 3, 8; 10. 3; 19. 22, 34, 43; 1 Kings 11. 22; 22. 7; 2 Kings 8. 13; 14. 10; 1 Chron. 17. 16; 19. 3; 29. 14; 2 Chron. 2. 6; 25. 19; 32. 10, 14; Job 6. 1; 7. 12, 17, 18; 10. 6; 15. 14; 21. 15; 41. 11, 17; Ps. 8. 4; 104. 5; 144. 8; Isa. 3. 15; 22. 1; 36. 5; 49. 15; 51. 12; 52. 5; 57. 11; Jer. 2. 5; 37. 18; 40. 15; Matt. 8. 27; Mk. 6. 2; John 7. 35; 9. 2; Acts 11. 17; Heb. 2. 6. See page 5.

## 2. *So that.*

Slightly more formal and distinctive than the above is the combination of the demonstrative-modal *so* with *that*. This often is preferred in (1) long sentences (frequently after a colon or semicolon), as in Exod. 14. 25, and took off the chariot wheels, that they drove them heavily; so that the Egyptians said; Gen. 13. 16; 28. 21; Exod. 14. 20; 19. 16, etc.: (2) in involved sentences, to differentiate *that* consecutive from other neighboring *that*-clauses, as in Gen. 49. 17, Dan shall be a serpent . . ., that biteth the horse [sic] heels, so that his rider shall fall; 21. 6; 27. 1; 49. 17; Exod. 21. 12, etc. Very frequently, however, no essential difference can be detected, as may be seen by con-

sulting the complete list of *so*-*that* clauses in Appendix V. Lev. 26. 15 and Zeph. 3. 6 present the co-ordinating formula, *so that . . . , that . . .*

A variant from the above is the occasional *so* + adjective + *that*: Heb. 12. 21 *so terrible was the sight, that Moses said*; the remaining instances are: 1 Sam. 30. 10, 21; 1 Kings 17. 17; 21. 5; Job 41. 10, 16; Ps. 77. 4; 90. 12; Ezek. 1. 18; Acts 14. 1. Compare Gen. 13. 6, for their substance was great, *so that they could not dwell together*. Etymologically considered, here belongs *such that*: 1 Sam. 25. 17 *he is such a son of Belial, that a man cannot speak to him*; 2 Kings 21. 12 *I am bringing such evil . . . that . . . his ears shall tingle*. Also *insomuch that* (= usually, *ita ut*; *ѡτε*): Matt. 8. 24 *there arose a great tempest insomuch that* (*ѡτε, ita ut*) *the ship was covered*; 12. 22 *he healed him, insomuch that* (*ѡτε, ita ut*) *the blind and dumb both spake and saw*; Ps. 106. 40; Mal. 2. 13; Matt. 13. 54; 15. 31; 24. 24; 27. 14; Mk. 1. 27, 45; 2. 2, 12; 3. 10; 9. 26; Luke 12. 1; Acts 5. 15; 2 Cor. 1. 8; 8. 6; Gal. 2. 18.

### 3. *But that.*

Nine times, after a negative statement, formal or implied, *but that* occurs introducing a negative consecutive clause:—Gen. 23. 6 *none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead* (*οὐ μὴ κωλύσει τὸ μνημεῖον αὐτοῦ ἀπό σου, τοῦ θάψας τὸν νεκρόν*: *nullusque te prohibere poterit quin . . . sepelias*); Exod. 21. 29 *if . . . he hath not kept him in but that he hath killed a man* (Sept. and Vulg. fail); Josh. 22. 17 *is the iniquity of Peor too little for us, . . . but that ye must turn away* (Sept. and Vulg. fail); 1 Sam. 20. 2 *my father will do nothing either great or small, but that he will show it me* (Sept.

fails: neque enim faciet . . ., nisi prius indicaverit); Prov. 18. 2 a fool hath no delight in understanding, but that his heart may discover itself (Sept. fails: non recipit . . .: nisi ea dixeris); Ezek. 33. 11 I have no pleasure in the death of the wicked; but that the wicked turn (*ως ἀποστρέψω*: nolo mortem impii, sed ut convertatur): Mk. 4. 22 neither was any thing kept secret, but that it should come abroad (*οὐδὲ ἔγενετο ἀπόκρυφον, ἀλλ' ἵνα εἰς φανερόν ἐλθῃ*: nec factum est occultum, sed ut in palam veniat: Gothic, *ak ei*: O. E., *ac dæt*: Wycliffe, the *whiche*: Tindale, *butt that*); Luke 17. 1 it is impossible but that offences will come (*ἀνενδεκτόν ἐστι μὴ ἐλθεῖν τὰ σκάνδαλα*: impossibile est ut non veniant: O. E., *dæt*: Wycliffe, *that*: Tindale, *it cannot be avoyded but that*); Eph. 4. 9 now that he ascended, what is it but that he also descended (*τὸ δὲ Ἀνέβη, τί ἐστιν εἰ μὴ ὅτι καὶ κατέβη*: quod autem ascendit, quid est nisi quia et descendit). This last example is probably substantive. Others of the list may be classed as conditional or as specificatory. This variance will be easily understood, upon the assumption (see Abbott's *Shakespearean Grammar*, §§118 ff.) that the clause is absolute in its origin, *but* (*be + utan*) *that* being the syntactical equivalent of *excepto eo, quod*. See page 64.

## II. THE FINAL CLAUSE

Of all adverbial *that*-clauses, *that* final is by far the most frequent. Since this subject has recently had special treatment elsewhere,<sup>1</sup> a brief outline must suffice here. The simple *that* occurs 1307 times; for a full list see *op. cit.* Negative clauses show either

<sup>1</sup> See page 1.

*that . . . not*, or else *lest*. In 27 cases, the *that*-clause appears as a substantive element in apposition (v. p. 29) with *end*, *intent*, or *cause* after the prepositions *to* or *for*, as in the following:

1. *To the end that*: Ezek. 20. 26 that I might make them desolate, to the end that they might know; Lev. 17. 5; Deut. 17. 16, 20; Ezek. 31. 14; Obad. 1. 9; Ps. 30. 12. *To this end that* occurs: Luke 18. 1; John 18. 37; Rom. 14. 9; 2 Cor. 2. 9. *That* is omitted in five instances: see below, page 68.

2. *To the intent that*: Ephes. 3. 10 unto me is this grace given . . . that I should preach . . . and to make all men see . . . to the intent that now . . . might be known by the church the manifold wisdom of God; 2 Sam. 17. 14; 2 Kings 10. 19; 2 Chron. 16. 1; Ezek. 40. 4; Dan. 4. 17. *That* is twice omitted: see below, page 68. *For that intent that* is found in Acts 9. 21.

3. *For this cause . . . that*: Tit. 1. 5 for this cause left I them in Crete, that thou shouldest set in order the things; John 18. 37.

These prepositional formulæ are more distinctive than the shorter and more usual *that*. They tend to occur in involved sentences—e. g. Ezek. 20. 26—to differentiate the purpose-clause from other subordinate (*that*) clauses. Often, however, they cannot be distinguished in function from the simple *that*: see Obad. 1. 9; 2 Kings 10. 19; 2 Chron. 16. 1.

For complementary final clauses of object, see page 7; for final adjective clauses, page 48. See also page 67, 5.

## III. THE CAUSAL CLAUSE

This has the following introductory formulæ :

1. *Because that.*

Etymologically considered, the *that*-clause is perhaps appositional to the second (substantive) element in the compound *be+cause*; historically, however, it is merely a survival of the added relative common after all adverbial conjunctions in the centuries preceding the year 1611. See other similar formulæ in the headings below. As to function, *because that* is perhaps more strongly conjunctival than *because*, standing frequently in long sentences after a colon or a semi-colon, or else in initial clauses out of their natural order. This will appear from the examples:—

Gen. 2. 3 and God blessed the seventh day, and sanctified it; because that (*ἵτι*, quia) in it he had rested; 26. 5 in thy seed shall all the nations of the earth be blessed; because that (*ἀνθ' ὥν*, eo quod) Abraham obeyed; 38. 26 she hath been more righteous than I; because that (*οὐ ἐνεκεν*, quia) I gave her not to Shelah; 41. 57 and all countries came into Egypt to Joseph for to buy corn: because that (Sept. and Vulg. fail) the famine was so sore; Num. 11. 20 until . . . it be loathsome to you: because that (*ὅτι*, eo quod) ye have despised the Lord; Deut. 15. 10 thine heart shall not be grieved . . .: because that (*ὅτι*, ut) . . . the Lord thy God shall bless thee; Josh. 14. 14 Hebron therefore became the inheritance of Caleb . . ., because that (*διὰ τὸ αὐτὸν ἐπακολούθησαι*: quia) he wholly followed the Lord; Judges 2. 20 Because that this people hath transgressed my covenant . . ., I will not henceforth drive out any (*ἀνθ' ὥν ἐγκατέλιπον τὸ ἔθνος τοῦτο τὴν*

**διαθήκην μον**: quia irritum fecit . . .); 21. 15 the people repented them for Benjamin, because that (ὅτι Vulg. fails) the Lord had made a breach; 1 Kings 11. 33 [general context]: Because that (ἀνθ' ὥν, eo quod) they have forsaken me; similarly, Ps. 109. 16 Because that (ἀνθ' ἄν, pro eo, quod) he remembered not; Jer. 29. 31 Because that (ἐπειδή . . . διὰ τοῦτο, pro eo quod) Shemaiah hath prophesied . . ., therefore thus saith the Lord; Ezek. 21. 24 Because, I say, that (ἀνθ' ὥν, pro eo . . ., quod) ye are come to remembrance, ye shall be taken: 25. 8 Because that (ἀνθ' ὥν, pro eo quod) Moab and Seir do say, . . . therefore, behold, I will open; 25. 12 Because that (ἀνθ' ὥν, pro eo quod) Edom hath dealt against the house of Judah . . ., therefore thus saith the Lord; 26. 2 because that (ἀνθ' οὐ, pro eo quod) Tyrus hath said . . ., therefore thus saith the Lord; Mk. 5. 4 [general context] because that (διὰ τὸ αὐτὸν . . . δεδέοθαι: quoniam) he had been often bound; Luke 9. 7 they had no child, because that (καθότι, quod) Elizabeth was barren; 9. 7 he was perplexed, because that (διὰ τὸ λέγεσθαι, quod) it was said . . . Luke 13. 14; John 7. 39; 10. 33; 12. 11, 39; Acts 2. 6; 8. 11; 10. 45; 18. 2; 25. 11; 28. 20; Rom. 1. 21; 3. 2; Phil. 2. 26; 1 Thess. 4. 6; 2 Thess. 1. 3; Heb. 10. 2; 1 John 2. 11; 4. 9; 3 John 1. 7. See page 66, 1.

## 2. For that.

Like *because that*, this conjunction seems often to have greater 'agglutinative' force than the simple *for*:—Gen. 6. 3 my spirit shall not always strive with man, for that (διὰ τὸ εἶναι, quia) he also is flesh; 41. 32 and for that the dream was doubled unto Pharaoh twice: it is because the thing is established by God (περὶ δὲ τοῦ δευτερῶσαι τὸ ἐνύπνιον Φ. δις, ὅτι ἀληγονεῖς

*εσται τὸ δῆμα: quod autem vidisti secundo ad eandem rem pertinens somnum;* Exod. 16. 7 then ye shall see the glory of the Lord; for that (*ἐν τῷ εἰσακούσα: Vulg. fails*) he heareth your murmurings; 16. 8 the Lord shall give you . . . bread to the full; for that (*διὰ τὸ εἰσακούσα: eo quod*) the Lord heareth your murmurings; 16. 29 for that (Sept. and Vulg. fail) the Lord hath given you the sabbath, therefore he giveth . . .; Ruth 2. 13 let me find favor in thy sight, my Lord; for that (*ὅτι: Vulg. fails*) thou hast comforted me, and for that (*ὅτι*) thou hast spoken; 1 Chron. 15. 13 the Lord our God made a breach upon us, for that (*ὅτι: Vulg. fails*) we sought him not; 29. 9 then the people rejoiced, for that (*ὅτι, quia*) they offered willingly; Ps. 75. 1 unto thee do we give thanks: for that thy name is near; Prov. 1. 29 they shall not find me: For that (Sept. fails; eo quod) they hated knowledge; John 12. 18 for this cause the people also met him, for that they heard that he had done this miracle (*διὰ τοῦτο . . . ὅτι: propterea . . . quia*); Rom. 5. 12 so death passed upon all men, for that (*ἐφ' ὧ, in quo*) all have sinned; 2 Cor. 1. 24 to spare you, I came not as yet unto Corinth. Not for that (*ὅτι, quod*) we have dominion over your faith, but are helpers of your joy; 5. 4 for we . . . do groan, being burdened: not for that (Sept. fails: eo quod) we would be unclothed but clothed upon; 1 Tim. 1. 12 I thank Jesus Christ our Lord, who hath enabled me, for that (*ὅτι, quia*) he counted me faithful; Heb. 7. 15 and it is far more evident: for that (*εἰ, si*) after the similitude of Melchisedec there ariseth another priest.

### 3. *Seeing (that).*

This participial formula is used repeatedly to indicate, perhaps more remotely and incidentally than

the above, the ground of thought or action:— Gen. 18. 18 shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation (Sept. fails: cum); 28. 8 and Esau seeing that the daughters of Canaan pleased not Isaac his father; then went Esau unto Ishmael (*ἰδὼν δὲ καὶ Ἡσαῦ ὅτι πονηραί εἰσιν αἱ θυγατέρες ἐνάντιον Ἱ. τοῦ πατρὸς αὐτοῦ*, *ἐπορεύθη Ἡ. πρὸς Ἰσμαήλ*: probans quoque quod non libenter aspicerit filias Chanaan pater suus, ivit ad Ismaelem); 44. 30 seeing that (Sept. fails: cum) his life is bound up in the lad's life, it shall come to pass . . . that; Judges 19. 23 do not so wickedly, seeing that this man is come (*μὴ κακοποιήσῃς διὰ μετὰ τὸ εἰσελθεῖν τὸν ἄνδρα τοῦτον*: quia ingressus est homo); 1 Sam. 18. 23 seemeth it a light thing to be a king's son in law, seeing that (Sept. and Vulg. fail) I am a poor man; 2 Sam. 18. 22 wherefore wilt thou run, my son, seeing that (Sept. and Vulg. fail) thou hast no tidings ready; Ezra 9. 18 seeing that (*ὅτι*, quia) thou our God hast punished us . . . , should we again break thy commandments; Ezek. 21. 4 seeing then that (*ἀντὶ ὅν*, pro eo autem quod) I will cut off from thee the righteous and the wicked, therefore shall my sword go forth. Eccles. 2. 16; John 2. 18; Acts 17. 24; 19. 36; 24. 2; 2 Cor. 3. 12; 11. 18; Col. 3. 9; Heb. 4. 14; 8. 4; 2 Pet. 3. 11, 14.

*Knowing that*, with like function, occurs: Ephes. 6. 8, 9; Phil. 1. 17; Col. 3. 24; 4. 1; 2 Tim. 2. 23; Tit. 3. 11; Heb. 10. 34; James 3. 1?; 1 Peter 3. 9; 2 Peter 1. 14.

*Seeing alone with that suppressed*, is used as freely:— Num. 15. 26 it shall be forgiven all the congregation . . . ; seeing (*ὅτι*, quia) all the people were in ignorance; 16. 3 ye take too much upon you, seeing (*ὅτι*, quia) all the congregation are holy; Ps. 22. 8 let him

deliver him, seeing (*ὅτι*, quoniam) he delighted in him; Dan. 2. 47 your God is . . . a revealer of secrets, seeing (*ὅτι*, quoniam) thou couldest not reveal this secret; 1 Cor. 14. 16 [general context] seeing (*ἐπειδή*, quoniam) he understandeth not what thou sayest. The remaining examples are: Gen. 22. 12; 24. 56; 26. 27; Exod. 21. 8; 23. 9; Lev. 10. 17; Josh. 17. 14; 22. 18; Judges 13. 18; 21. 7; 1 Sam. 16. 1; 17. 36; 24. 6; 25. 26; 28. 16; 2 Sam. 13. 39; 15. 20; 19. 11; Job 21. 22; Eccles. 2. 16 (cf. 6. 11); Neh. 2. 2; Jer. 11. 15; 47. 7; Ezek. 16. 30; Luke 1. 34; 2 Cor. 4. 1; 2 Thess. 1. 6; Heb. 4. 6. See below, page 68.

For other clauses of causal intent, see pages 65, 3; 66, 1.

#### IV. THE TEMPORAL CLAUSE

##### 1. *After that.*

This is used far more frequently than the remaining types following under 2, 3, and 4: Gen. 18. 14 the Lord said unto Abram, after that Lot was separated from him (*μετὰ τὸ διαχωρισθῆναι*: postquam divisus est); Exod. 7. 25 seven days were fulfilled after that (*μετὰ τό* + infinitive: postquam) the Lord had smitten the river; Lev. 13. 7 if the scab spread much abroad in the skin, after that (*μετὰ τό* + infinitive: postquam) he hath been seen; 25. 48 after that he is sold he may be redeemed (*μετὰ τὸ πραθῆναι*: post venditionem): 13. 55 the priest shall look on the plague, after that (*μετὰ τό* + infinitive: Vulg. fails) it is washed; 14. 43 and if the plague come again and break out in the house, after that he hath taken away the stone, and after he hath scraped the house, and after it is plastered (*μετὰ τό* + infinitive: postquam): Num. 7. 88 this was the dedication of the altar after that (*μετά τό* + in-

finitive: quando) it was anointed; 30. 15 if he shall any ways make them void, after that (*μετὰ τὴν ἡμέραν ἦν ἄκοντες*: audiens) he hath heard them; Deut. 9. 4 speak not thou . . ., after that the Lord thy God hath cast them out (*μὴ εἰπῆς ἐν τῷ ἔξανταλῶσαι . . . τὰ ἔθνη*: cum deleverit): 12. 30 take heed to thyself, that thou be not snared by following them, after that (*μετὰ τί* + infinitive: postquam) they be destroyed; 16. 13 thou shalt observe the feast of tabernacles seven days after that (*ἐν τῷ* + infinitive: quando) thou hast gathered in thy corn; 24. 4 her former husband . . . may not take her again to be his wife, after that (*μετὰ τό* + infinitive: quia) she is defiled; 24. 9 remember what the Lord did . . ., after that ye were come forth (*ἐκπορευομένων ἡμῶν*: cum egrederemini); Josh. 24. 20 he will . . . consume you, after that he hath done you good (*ἄνθρωπον εὖ ἐποίησεν ἡμᾶς*: postquam vobis præstiterit bona); 2 Sam. 1. 10 I was sure that he could not live after that he was fallen (*μετὰ τὸ πεσεῖν*: post ruinam); 24. 10 David's heart smote him after that (*μετὰ τό* + infinitive: postquam) he had numbered the people; 1 Chron. 2. 24; 6. 31; 2 Chron. 23. 21; 25. 14; 26. 2; Ezra 5. 12; Esther 2. 12; Job 21. 3; Jer. 12. 15; 28. 12; 29. 2; 31. 19; 34. 8; 36. 27; 41. 16; Ezek. 39. 26; Dan. 4. 26; Matt. 18. 32; 27. 31; Mk. 1. 14; 9. 31; 14. 28; John 6. 23; 21. 14; Acts 1. 2, 8; 9. 23; 24. 10; 28. 25; 1 Cor. 1. 21; Gal. 3. 25; 4. 9; Eph. 1. 18; 1 Thess. 2. 2; Tit. 3. 4; Heb. 10. 15, 26; 1 Petr. 5. 10. Compare *after the time that*, 2 Chron. 25. 27, page 44.

## 2. *Before that.*

This is analogous to the above, and occurs as follows: Jer. 47. 1 the word of the Lord that came to Jeremiah the prophet against the Philistines, before that Pharaoh smote Gaza (Sept. fails: *antequam per-*

cuteret); Luke 22. 34 the cock shall not crow this day before that (*πρὶν ἂς*: donec) thou shalt thrice deny; John 1. 48 before that (*πρὸ τοῦ* + infinitive: priusquam) Philip called thee, . . . I saw thee; Acts 25. 16 it is not the manner of the Romans to deliver any man to die, before that (*πρὶν ἂς*: priusquam) he . . . have the accusers face to face; Gal. 2. 12 before that (*πρὸ τοῦ* + infinitive: prius quam) certain came from James, he did eat with the Gentiles.

### 3. *By that.*

This occurs once, Exod. 22. 26, thou shalt deliver it unto him by that the sun goeth down (*πρὸ δυσμῶν ἡλίου ἀποδύσεις*: ante solis occasum reddes ei). Compare *by that time (that)*, 1 Sam. 11. 9, pages 45, 68.

### 4. *Until (Till) that.*

Judges 5. 7 they ceased in Israel, until that I Deborah arose, that I arose a mother in Israel (*ἕξελιπον ἔως οὐ ἀνέστη Δεεββῶρα, ἔως οὐ ἀνέστη μήτηρ ἐν Ἰσραὴλ*: cessaverunt fortes . . . donec surgeret Debbora); Ps. 123. 2 our eyes wait upon the Lord our God, until that (*ἔως οὐ* + infinitive: donec) he have mercy; Dan. 2. 34 thou sawest till that (*ἔως, donec*) a stone was cut out; Acts 21. 26 until that (*ἔως οὐ, donec*) an offering should be offered. Cf. page 68, 6.

### 5. *While (Whilst) that.*

1 Chron. 21. 12 three months to be destroyed before thy foes, while that the sword of thine enemies overtaketh thee (*τρεῖς μῆνας φεύγειν σε ἐκ προσώπου ἔχθρῶν σου, καὶ μάχαιρα . . . τοῦ ἐξολοθρεῦσαι*: tribus mensibus te fugere hostes tuos, at gladium eorum non posse evadere; Ps. 141. 10 let the wicked fall into their own nets, whilst that I withal escape (*πεσοῦνται*

*Ἐν ἀμπιβλήστρῳ αὐτοῦ ἀμαρτωλοί, καταμόνας εἰμὶ ἐγὼ ἔως οὗ ἂν παρέλθω*: cadent in retiaco<sup>lo</sup> ejus peccatores; singulariter sum ego donec transeam). See page 45.

See also page 67, 4.

## V. THE CONDITIONAL CLAUSE

1. *If that*: Deut. 28. 13 thou shalt not be beneath; if that thou hearken (*οὐκ ἔσῃ ἵποκάτω, ἐὰν ἀκούσῃς*: et eris . . . non subter: si tamen audieris); Phil. 3. 12 I follow after, if that I may apprehend (*διώκω δὲ εἰ καὶ καταλάβω*: sequor autem si et comprehendam). See page 66, 2.

2. *Except that*: Mark 13. 20 and except that the Lord had shortened those days, no flesh should be saved (*εἰ μὴ κύριος ἐκολόθωσε . . . οὐκ ἂν ἐσώθη*: si non . . . contraxisset . . ., non serviretur: Gothic, ni . . ., ni dauh: O. E., gif . . . ne, . . . ne: Wycliffe, no but . . . hadde breigged, . . . hadde not be: Tindale, excepte that . . .). See page 67, 3.

3. *Save (Saving) that*: 2 Kings 15. 4 he did that which was right . . . save that the high places were not removed (*ἐποίησε τὸ εἰδήσεις . . . πλὴν τῶν ὑψηλῶν οὐκ ἐξῆρεν*: verumtamen excelsa non est demolitus; Mk. 6. 5 he could there do no mighty work, save that he laid his hands upon a few sick folk (*εἰ μή*: si non: Gothic, niba: O. E., buton: Wycliffe, no but: Tindale, but); Acts 20. 23 not knowing the things that shall befall me there: save that (*πλὴν ὅτι*: nisi quod) the Holy Ghost witnesseth . . . that afflictions abide me; 21. 25 they observe no such thing, save only that (*εἰ μή φυλάσσεσθαι*: Vulg. fails) they keep themselves from things offered to idols; 21. 25.

*Saving that*: Neh. 4. 23 none of us put off our clothes, saving that every one put them off for washing (Sept.

and Vulg. fail); Amos 9. 8 I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob (*ἔξαρῶ αὐτὴν ἀπὸ προσώπου τῆς γῆς· πλὴν ὅτι οὐκ . . . ἔξαρῶ . . .*: conteram illud . . . verumtamen conterens non conteram).

In origin, *except that* and *save (saving) that* were probably absolute constructions (> *salvo, salva*), meaning *excepto eo, quod* (cf. *but that*, above, page 53, 3). The *that*-clause would here be a substantive absolute; or, after *saving*, perhaps an objective. See Abbott's *Shakespearean Grammar*, § 118.

## VI. CLAUSES OF SPECIFICATION

In this, the last, category, are grouped certain prepositional and absolute clause constructions, which, though adverbial, are yet vague enough of function to warrant the above heading. Compare page 14, III.

1. *In that*: Gen. 31. 20 Jacob stole away unawares to Laban the Syrian, in that he told him not that he had fled (*ἔκρυψε . . . τοῦ μὴ ἀναγγεῖλαι αὐτῷ, ὅτι ἀποδιδράσκει*: noluitque J. confiteri socero suo quod fugeret); 42. 21 we are verily guilty concerning our brother, in that we saw the anguish of his soul (*ἐν ἀμαρτίαις γάρ ἐσμεν . . . ὅτι ἵπερείδομεν τὴν θλίψιν τῆς ψυχῆς*: videntes angustiam animae illius); Exod. 33. 16 is it not in that thou goest with us (Sept. and Vulg. fail); Deut. 31. 18 the evils which they shall have wrought, in that (*ὅτι, quia*) they are turned unto other gods; Judges 9. 16 if ye have done truly and sincerely in that ye have made Abimelech king (Sept. and Vulg. fail); 1 Sam. 14. 23 the people sin . . . in that they eat (*φαγάν*: comedens); 22. 13 why have ye conspired against me . . . in that thou hast given (*δοῦνας*: et dedistis); 24. 11 in that I cut off the skirt of thy robe . . . know thou

. . . (Sept. and Vulg. fail); 2 Chron. 19. 3 there are good things found in thee, in that (*ὅτι*, eo quod) thou hast taken away the groves; Jer. 2. 17 hast thou not procured this unto thyself, in that thou hast forsaken (*ὅνχι ταῦτα ἐποίησέ σοι τὸ καταλιπεῖν σε ἐμέ*: quia dereliquisti); Ezek. 16. 34 in that thou givest a reward . . ., therefore art thou contrary (*ἐν τῷ προσδιδόντας*: in eo enim quod dedisti); 44. 7 let it suffice you of all your abominations, in that ye have brought (*ἰκανούσθω ὑμῖν . . . τὸν εἰσαγαγεῖν*: eo quod inducitis); Matt. 27. 4 I have sinned, in that I have betrayed (*ἵμαρτον παραδόντις*: peccavi, tradens); Acts 14. 17 he left not himself without witness, in that he did good (*δημοσιοποιῶν*: benefaciens); 13. 33 God hath fulfilled the same unto us, . . ., in that he hath raised up Jesus again (*ἀναστήσας*: resuscitans); Rom. 6. 10 in that he liveth, he liveth unto God (*ὁ δὲ οὗτος, οὗτος τῷ Θεῷ*: quod autem vivit, vivit Deo); Heb. 2. 8 for in that he put all in subjection under him, he left nothing (*ἐν γάρ τῷ ὑποτάξαι αὐτῷ τα πάντα, οὐδὲν ἀφῆκεν*: in eo enim quod omnia ei subjecit, nihil dimisit): also 2 Sam. 14. 13, 22; 1 Kings 18. 18; 2 Chron. 6. 8; Job 42. 8; Jer. 44. 3, 8; Ezek. 16. 31, 52, 54; 20. 26, 27; 21. 24; Matt. 26. 12; Acts 17. 11, 31; Rom. 5. 8; 8. 3; Heb. 2. 18; 5. 7; 6. 10; 8. 13; James 1. 9.

2. *As concerning that*: Acts 13. 34 and as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise (*ὅτι, δὲ ὀνέστησεν*: quod autem resuscitavit). Compare 1 Chron. 26. 21 as concerning the sons of Laadan: the . . .: Acts 28. 22 as concerning this sect, we know that . . .

3. *Now that*: 2 Sam. 14. 15 now therefore that I am come to speak of this thing unto my lord the king, it is because the people have made me afraid

(καὶ νῦν ὁ ἥλιθον λαλῆσαι πρὸς τὸν βασιλέα . . . τὸ δῆμα τοῦτο, ὅτι ὄψεται με ὁ λαός: nunc igitur veni, ut loquar); Ps. 41. 8 now that he lieth, he shall rise no more (μὴ δ κοιμάμενος οὐχὶ προσθήσει τοῦ ἀποστῆναι: qui dormit non adjicet ut resurget); Ephes. 4. 9 now that he ascended, what is it but that he also descended (τὸ δὲ, Ἀνέβη, τί ἔστιν εἰ μὴ ὅτι καὶ κατέβη: quod autem ascendit, quid est si non quia et descendit). See page 60.

#### THAT AS A PRO-CONJUNCTION

*That* in nine instances supplants the conjunction in the second of two coordinate adverbial clauses of like function. It seems to be a compromise between the necessity for some conjunctival element, and a desire to avoid repetition. This will appear from the examples:—

1. *That* supplants *because*: Jer. 20. 17 *because* he slew me not from the womb: or *that* my mother might have been my grave (*ὅτι οὐκ ἀπέκτεινε . . . καὶ ἐγένετο*: qui non . . . interfecit . . . ut fieret): 1 John 2. 21 I have not written unto you *because* ye know not the truth, but *because* ye know it, and *that* no lie is of the truth (*οὐκ ἐγραψα ὑμῖν, ὅτι οὐκ οἴδατε τὴν ἀληθείαν, ἀλλ᾽ ὅτι οἴδατε αὐτὴν, καὶ ὅτι πᾶν ψεῦδος ἐκ τῆς ἀληθείας οὐκ ἔστι*: non scripsi vobis quod non nōtis veritatem, sed quod nōtis eam, et quoniam omne mendacium ex veritate non est). See page 56.

2. *That* supplants *if*: Lev. 13. 31 *if* the priest look on the plague of the scall, and behold, it be not in sight deeper than the skin, and *that* there is no black hair in it, then the priest shall shut him up (*εἰδεν ὥση δ ἱερεὺς τὴν ἄφην . . . καὶ ἴδον οὐχ ἡ ὄψις . . . καὶ θρὶξ . . . οὐκ ἔστιν ἐν αὐτῇ, καὶ ἀφοριεῖ δ ἱερεὺς τὴν ἄφην*: si autem viderit locum maculæ æqualem vicinæ carni,

et capillum nigrum: recludet eum); Job 31. 38 *if* my land cry against me, or *that* the furrows likewise thereof complain (*εἰ ἐπ’ ἐμοὶ ποτε ἢ γῆ ἐστέναξεν, εἰ δὲ καὶ οἱ αὐλακες αὐτῆς ἔκλανσαν*: si adversum me terra mea clamat, et cum ipsa sulci ejus deflent); 1 Chron. 13. 2 *if* it seem good unto you, and *that* it be of the Lord our God, let us send abroad (*εἰ ἐφ’ ὑμῖν ἀγαθὸν καὶ παρὰ κυρίου τοῦ Θεοῦ εὐοδωθῇ, ἀποστείλωμεν*: si placuit vobis: et a Domino Deo nostro egreditur sermo, quem loquor: mittamus); Jer. 33. 20 *if* ye can break my covenant of the day, and my covenant of the night, and *that* there should not be day and night in their season, then may also my covenant be broken with David (Sept. fails: si irritum potest fieri pactum meum cum die, et pactum meum cum nocte, ut non sit dies et nox in tempore suo: et pactum meum irritum esse poterit cum David). See page 68, 1.

3. *That* supplants *except*: Esther 2. 14 she came in unto the king no more, *except* the king delighted in her, and *that* she were called by name (*οὐκ ἔτι εἰσπορεύεται πρὸς τὸν βασιλέα, ἐὰν μὴ κληθῇ δνόματι*: nec habebat potestatem ad regem ultra redeundi, nisi prius voluisset rex, et eam venire jussisset ex nomine). See page 63, 2.

4. *That* supplants *when*: Num. 9. 21 and so it was, *when* the cloud abode from even unto the morning, and *that* the cloud was taken up in the evening, then they journeyed (*καὶ ἔσται ὅταν γένηται ἡ νεφέλη ἀφ’ ἐσπέρας ἕως πρωΐ, καὶ ἀναβῇ ἡ νεφέλη το πρωΐ, καὶ ἀπαροῦσιν ἡμέρας ἥττυκτός*: si fuisset nubes a vespera usque mane, et statim diluculo tabernaculum reliquisset, profiscebantur). See page 62, 5.

5. *That* supplants *lest*: 2 Cor. 12. 20 for I fear, *lest*, when I come, I shall not find you such as I would, and *that* I shall be found unto you such as ye would

not (*φοβοῦμαι γὰρ μὴ πῶς . . . εὑρώ ἔμας, καὶ γὰρ εὑρεῖσθαι* *ὑμῖν*: timeo enim ne forte . . . inveniam vos: et ego inveniar a vobis). See page 54, II.

6. Note also *until that . . . that*, Judges 5. 7, quoted above, page 62, 4.

\* \* \*

#### *THAT OMITTED IN THE ADVERBIAL CLAUSE*

This occurs only in the causal formula *seeing (that)* treated above, page 58, 3; in the final phrases *to the end (that)*, *to the intent (that)*; see above, page 55, II:

1. *To the end (5)*: Exod. 8. 22 I will sever in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there; to the end thou mayest know that I am the Lord; Acts 7. 19; Rom. 1. 11; 4. 16; 1 Thes. 3. 13.

2. *To the intent (2)*: John 11. 15 I am glad for your sakes that I was not here, to the intent ye may believe; 1 Cor. 10. 6.

Note also *by that time (that)*, 1 Sam. 11. 9; see pages 45, and 62, 3. Cf. pages 31 and 49.

## APPENDIX I.

## SUBJECT-CLAUSES.

See above, pages 7 and 31. In the list below, italics serve to distinguish all but the formula *it came* (*shall come*, etc.) *to pass that*, frequent in the historical portions of the text:

**Gen.** 4. 3, 8, 14; 6. 2, 6, 7; 7. 10; 8. 6; 9. 14; 11. 2; 12. 11, 12, 14; 14. 2; 15. 17; 16. 2; 19. 17, 29, 34; 20. 13; 21. 22; 22. 1, 20; 23. 8; 24. 14, 15, 22, 43, 52; 26. 8, 32; 27. 1, 20, 30; 29. 13, 19, 23, 25; 30. 15, 25, 41; 31. 10, 35; 32. 29?; 35. 17, 18, 22; 37. 23; 38. 1, 9, 24, 27, 28; 39. 7, 10, 11, 14, 15, 18, 19; 40. 1, 20; 41. 1, 8, 21; 42. 35; 43. 21; 44. 31; 47. 24; 48. 1. **Exod.** 1. 10, 21; 2. 11, 20?; 23; 3. 21; 4. 9, 24; 5. 22?; 6. 29; 12. 25, 27, 29, 41, 51; 13. 5, 14, 15, 17; 14. 5, 24; 16. 5, 10, 13, 22, 27; 17. 11; 18. 22; 19. 16; 21. 36; 22. 27; 32. 19, 30; 33. 7, 8, 16, 22; 34. 29; 40. 17. **Lev.** 5. 4, 5; 6. 4; 9. 1; 14. 9. **Num.** 7. 2; 9. 21, 22; 10. 11, 32, 35; 11. 25; 15. 19, 24; 16. 7, 9, 13, 31, 42; 17. 5, 8; 19, 21; 21. 8; 22. 41; 23. 27; 26. 1; 33. 55, 56. **Deut.** 1. 3; 2. 17; 5. 23; 7. 12; 9. 11; 11. 14, 29; 13. 14; 17. 4, 18; 18. 19; 20. 9, 11; 21. 3, 16; 24. 1; 25. 2, 6; 26. 2; 27. 2, 4; 28. 1, 15, 63; 29. 19; 31. 21, 25; 32. 27. **Josh.** 1. 1; 2. 5, 14, 19; 3. 2, 13, 16; 4. 1, 11, 18; 5. 1, 8, 13; 6. 5, 8, 15, 16, 20; 7. 14, 15; 8. 5, 8, 14, 24, 25; 9. 2, 16; 10. 2, 11, 20, 24, 27; 11. 1; 15. 18; 17. 18; 22. 18, 23, 28; 23. 1, 15; 24. 29. **Judges** 1. 1, 14, 28; 2. 4, 19; 3. 27; 4. 20; 6. 3, 8, 25, 27; 7. 4, 9, 17; 8. 33; 9. 33, 42, 47; 11. 4, 5, 31, 35, 39; 12. 5; 13. 20; 14. 11, 15, 17; 15. 1, 17; 16. 4, 17, 25; 19. 1, 5, 30; 21. 4, 22. **Ruth** 1. 1, 13, 19; 2. 22; 3. 4, 8, 12, 13, 14. **1 Sam.** 1. 12, 20; 2. 36; 3. 4, 9; 4. 18; 5. 9, 10; 7. 2; 8. 1; 9. 26; 10. 5, 7, 9, 11; 11. 11; 13. 10, 22; 14. 1, 6, 19; 15. 11; 16. 6, 16, 23; 17. 25, 48; 18. 1, 6, 10, 19, 30; 20. 27, 35; 23. 6, 7, 13, 22, 23; 24. 1, 5, 16; 25. 20, 30, 37, 38; 27. 4; 28. 1; 30. 1, 25; 31. 8. **2 Sam.**

1. 2; 2. 1, 23; 3. 24; 4. 4; 5. 24; 6. 13; 7. 2, 4; 8. 1; 10. 1; 11. 1, 2, 14, 16; 12. 18; 13. 1, 23, 30, 36; 14. 15, 26; 15. 1, 2, 5, 7, 32, 35; 16. 12, 16; 17. 9, 21, 27; 18. 3; 19. 25; 20. 20; 21. 18; 23. 17. **1 Kings** 1. 21; 2. 29, 37, 39, 41; 3. 18; 5. 7; 6. 1; 8. 10, 54; 9. 2, 11; 11. 4, 17, 29, 38; 12. 3, 20; 13. 4, 20, 23, 31; 14. 5, 6, 25, 28; 15. 21, 29; 16. 11, 18, 31; 17. 4, 7, 17; 18. 1, 4, 12, 17, 27, 29, 36, 44, 45; 19. 13, 17; 20. 6, 12, 26, 29; 21. 1, 15, 16, 21; 22. 2, 32, 33. **2 Kings** 1. 3, 6; 2. 1, 9, 11; 3. 15, 20; 4. 6, 8, 10, 11, 18, 25, 40; 5. 7, 8; 6. 30; 8. 3, 5, 15; 9. 22; 10. 7, 9; 13. 21; 14. 5; 18. 9; 19. 1, 35, 37; 20. 4; 22. 3, 11. **1 Chron.** 10. 8; 14. 15; 15. 29; 17. 1, 3, 11; 18. 1; 19. 1; 20. 1, 4. **2 Chron.** 5. 11–13; 12. 2; 13. 15; 16. 5; 18. 31, 32; 20. 1; 21. 19; 22. 8; 24. 4, 11, 28; 25. 3, 14, 16. **Ezra** 4. 12, 13; 5. 8, 17. **Neh.** 1. 4; 2. 1, 5, 10; 4. 1, 7, 12, 15, 16; 5. 9, 12; 6. 1, 6, 16; 7. 2; 11. 23; 13. 1, 3, 19. **Esther** 1. 2; 3. 4, 9; 5. 1, 2; 6. 2. **Job** 1. 5; 10. 3; 13. 9; 19. 4; 22. 3; 34. 9, 10; 37. 20; 42. 7. **Ps.** 92. 7; 119. 71. **Prov.** 25. 7. **Eccles.** 5. 5, 16; 7. 18. **Isa.** 2. 2; 3. 24; 4. 3; 7. 1, 18, 21; 10. 12, 20, 27; 11. 11; 14. 3; 16. 2; 17. 4; 22. 7; 23. 15, 17; 24. 18, 21; 27. 12, 18; 37. 1; 49. 6; 65. 24; 66. 23. **Jer.** 3. 9; 4. 9; 20. 3; 22. 21 this . . . that; 25. 12; 26. 8; 27. 8; 28. 1; 30. 8; 31. 28; 32. 35; 36. 1, 3, 9, 23; 37. 11; 39. 4; 41. 1, 7, 13; 42. 4, 7, 16; 43. 1; 49. 39; 51. 63; 52. 4. **Lam.** 3. 22, 27. **Ezek.** 1. 1; 3. 16; 8. 1, 17; 9. 8; 10. 6; 11. 13; 16. 21 this . . . that; 24; 20. 1; 21. 7; 24. 26; 26. 1; 30. 20; 31. 1; 32. 17; 38. 10, 18; 39. 11; 43. 27; 44. 17; 47. 9, 10, 22, 23. **Dan.** 2. 11, 47; 3. 5, 18; **Hos.** 1. 5, 10; 2. 16; 10. 10. **Joel** 2. 28, 32. **Amos** 6. 9; 7. 2; 8. 9. **Micah** 4. 1; 5. 10. **Nahum** 3. 7. **Hab.** 2. 13. **Zeph.** 1. 8, 10, 12. **Zech.** 7. 1, 18; 8. 18, 20, 23; 12. 9; 13. 2, 3, 4, 8; 14. 6, 7, 8, 13, 16, 17. **Matt.** 5. 29, 30; 10. 25; 13. 53; 16. 11; 18. 6, 7, 14; 19. 1. **Mk.** 1. 9; 2. 1, 16, 23; 4. 40; 8. 21; 9. 12. **Luke** 1. 8, 23, 41, 43 this . . . that; 59; 2. 1, 6, 26, 46, 49; 3. 21; 4. 4; 5. 1, 17; 6. 1, 6, 12; 7. 11; 8. 1, 22, 40; 9. 37, 57; 10. 38; 11. 1, 56; 13. 33; 14. 1; 15. 32; 16. 2, 22; 17. 2, 11, 14; 18. 35; 19. 15; 20. 1; 24. 15. **John** 4. 9; 6. 42; 8. 17; 9. 32; 14. 22; 18. 14. **Acts** 2. 21, 24; 3. 23; 4. 5, 10; 5. 9; 6. 2; 9. 37; 11. 26; 13. 38; 14. 1; 19. 1; 21. 1, 35; 22. 6, 17, 22; 26. 8; 27. 1. 44; 28. 8, 17, 28.

**Rom.** 4. 23; 9. 26. **1 Cor.** 1. 11; 4. 2, 3; 5. 1; 6. 5; 7. 29; 11. 13; 15. 27; 16. 4, 6. **2 Cor.** 12. 13. **Col.** 1. 19. **1 Thess.** 4. 3, 4, 6. **Heb.** 4. 6; 7. 14; 8. 3; 9. 23; 10. 4; 11. 18; 13. 9. **1 Pet.** 1. 12; 3. 17. **1 John** 5. 3 this . . . that, 14 this . . . that. **2 John** 1. 6 this . . . that. **Rev.** 9. 4, 5. To this list should be added the subject-clauses cited with *that* omitted: see page 31.

## APPENDIX II.

## OBJECT-CLAUSES.

See above, pages 9, 27, 34, 58.

**Gen.** 1. 10, 12, 18, 21, 25; 3. 5, 6, 7, 11; 6. 5; 8. 11; 12. 11, 18; 14. 14; 15. 8, 13; 16. 4, 5; 18. 19; 20. 6, 7; 21. 23; 22. 12; 24. 3, 14; 28. 6, 7; 29. 12, 31, 33; 30. 1, 27; 31. 6, 20, 32; 32. 25; 33. 13; 34. 5; 37. 4; 38. 9, 14, 16, 22; 39. 3, 13; 40. 16; 42. 1, 2, 23, 33, 34; 43. 7, 24; 44. 15, 27, 31; 45. 12; 48. 17; 49. 15; 50. 15. **Exod.** 3. 4; 4. 5, 14, 31; 5. 19; 6. 7; 7. 5, 17; 8. 10, 15, 22; 9. 14, 30, 34; 10. 7; 14. 4, 18; 16. 6, 12; 17. 16; 18. 1, 11; 20. 22; 29. 46; 31. 13; 32. 1, 2, 25; 33. 13; 34. 29; 35. 34. **Lev.** 23. 43; 36. 40, 41. **Num.** 14. 14; 15. 38, 39; 16. 28, 30; 20. 29; 21. 1; 22. 6, 34, 36; 24. 1. **Deut.** 3. 19; 4. 21, 35, 39; 5. 15, 24; 7. 9; 8. 8, 5, 19; 9. 3, 6; 15. 15; 16. 12; 24. 18, 22; 26. 3; 28. 10; 29. 6, 28; 30. 18; 31. 29; 32. 36, 39. **Josh.** 2. 9; 3. 7, 10; 4. 7; 5. 1, 6; 8. 14, 21; 9. 16; 22. 28, 31; 23. 18, 14, 16. **Judges** 3. 24; 4. 12; 6. 22, 37; 9. 2, 55; 12. 3; 13. 16, 21; 14. 4, 9; 15. 2, 11, 12; 16. 18, 20; 17. 13; 18. 14, 26; 20. 3, 34, 36, 41. **Ruth** 1. 9, 18. **1 Sam.** 2. 30; 3. 8, 13, 14, 20; 4. 6; 5. 7; 6. 9; 7. 7; 10. 14, 16; 12. 12, 17; 13. 6, 11; 14. 3, 22; 15. 35; 17. 46, 47; 18. 15, 28; 20. 3, 9, 30, 33; 22. 6, 8, 21; 23. 9, 10, 15; 24. 11, 20, 21; 25. 4, 7, 39; 26. 3, 4; 28. 1, 14, 21; 29. 9; 30. 15; 31. 5, 7. **2 Sam.** 1. 4, 5; 2. 4, 26; 3. 37, 38; 4. 1, 10; 5. 12, 17; 7. 11; 8. 9; 10. 3, 6, 9, 14, 15, 19; 11. 20; 12. 18, 19; 13. 32, 33; 14. 1, 22; 16. 4, 21; 17. 10, 11, 23; 19. 6, 20, 22; 20. 12; 24. 3, 13. **1 Kings** 1. 11, 51; 2. 15, 37, 42; 3. 28; 5. 6; 8. 12, 43, 60; 11. 21; 12. 16; 14. 2; 16. 18; 17. 24; 18. 37; 19. 4; 20. 13, 28, 31; 21. 16; 22. 3, 18, 33. **2 Kings** 2. 3; 3. 26; 4. 1, 9; 7. 12; 8. 10, 13, 14; 10. 10; 12. 10; 14. 27; 19. 8; 20. 12; 25. 23. **1 Chron.** 10. 5, 7; 13. 4; 14. 8; 17. 10, 25; 19. 3, 10, 15, 16, 19; 21. 18, 28; 29. 17. **2 Chron.** 2. 8; 6. 1, 20, 33; 10. 16; 12. 7; 13. 5; 15. 9; 18. 17; 22. 10; 32. 2; 33. 13. **Ezra** 2. 63; 4. 1, 15, 16;

7. 24; 10. 5. **Neh.** 6. 12; 7. 65; 8. 14; 9. 10, 15, 23; 13. 10, 22. **Esther** 1. 8; 3. 5; 4. 11, 13; 9. 25, 27, 28. **Job** 2. 13; 5. 24, 25; 7. 7; 9. 16, 28; 10. 9; 12. 9; 13. 18; 15. 22, 23; 19. 6, 25; 20. 5; 30. 23; 32. 5; 33. 12; 36. 2, 10, 24; 39. 15, 24; 40. 14, 23; 42. 2. **Ps.** 4. 3; 20. 6; 22. 8; 34. 8; 36. 1; 37. 13; 49. 10; 50. 21; 78. 35, 39; 87. 6; 89. 35; 92. 15; 95. 11; 96. 10; 100. 3; 103. 14; 106. 23; 118. 2, 3, 4; 119. 57, 75, 152; 128. 4; 140. 12. **Prov.** 7. 23; 9. 18. **Eccles.** 1. 17; 2. 13, 14, 15; 3. 12, 13, 14, 16, 18, 22; 5. 6; 6. 3; 7. 22; 8. 12; 9. 5, 11; 11. 9. **Isa.** 3. 10; 5. 2, 6; 8. 11; 14. 32; 22. 7; 37. 8, 20, 26; 38. 18; 39. 1; 40. 2, 28; 41. 20; 45. 23; 48. 4; 49. 26; 50. 7; 52. 6; 54. 9. **Jer.** 2. 19; 3. 18; 4. 9; 10. 23; 11. 19; 15. 15; 18. 20; 20. 1; 22. 5; 26. 15; 32. 8; 34. 10; 36. 3; 37. 21; 38. 7, 25; 40. 7, 11, 14; 42. 22; 44. 15; 49. 18. **Lam.** 1. 10, 17, 21; 4. 12. **Ezek.** 2. 5; 5. 13; 6. 7, 10, 13, 14; 7. 4, 27; 10. 20; 11. 10; 12. 15, 16, 20; 13. 6, 9, 11, 14, 21; 14. 8, 23; 15. 7; 16. 62; 17. 21, 24; 19. 5; 20. 12, 20, 26, 38, 42, 44, 48; 21. 5; 22. 16, 22; 23. 13, 14, 49; 24. 24, 27; 25. 5, 7, 11, 17; 28. 22, 23, 24, 26; 29. 6, 9, 16, 21; 30. 8, 19, 25, 26; 32. 15; 33. 13, 29, 33; 34. 27, 30; 35. 12, 15; 36. 11, 23, 36, 38; 37. 6, 13, 14; 38. 23; 39. 6, 7, 22, 28. **Dan.** 1. 8; 2. 8, 9, 16, 45, 46; 3. 19, 29; 4. 9, 17, 26, 32; 5. 14, 16, 21; 6. 10, 13, 15, 23; 9. 25; 12. 7. **Hosea** 2. 8; 7. 2; 11. 3. **Joel** 2. 27. **Amos** 4. 2. **Zech.** 2. 9; 6. 15; 9. 12; 11. 11. **Matt.** 2. 16, 22; 3. 9; 4. 3; 5. 17, 20, 21, 22, 23, 27, 28, 32, 33, 38, 39, 43; 6. 7, 29, 32; 7. 12; 8. 11, 34; 9. 6, 28, 38; 10. 34; 11. 24; 12. 6, 16, 36; 13. 17, 28; 14. 36; 15. 12, 17; 16. 1, 13, 14, 15, 18; 17. 10, 12, 13; 18. 10, 19; 19. 4, 23, 28; 20. 10, 21, 32; 22. 16, 23, 34; 24. 20, 32, 33, 47; 26. 2, 17, 21, 34, 53; 27. 3, 18, 20, 24, 63; 28. 5, 7. **Mk.** 2. 8; 5. 29, 30; 6. 8, 12, 14, 15, 20, 25; 7. 18; 8. 27, 29, 31; 9. 1, 11, 13, 25, 30; 10. 35, 36, 37, 42, 47, 51; 11. 16, 23, 24; 12. 12, 14, 19, 28, 34, 35, 43; 13. 18, 28, 29, 30; 14. 12, 35; 15. 9, 10, 12, 39; 16. 4, 7, 11. **Luke** 1. 22, 71, 74; 3. 8; 4. 41; 5. 3; 7. 3, 4, 16, 37, 43; 8. 31, 32, 38, 41, 46, 47, 53; 9. 7, 8, 19, 20, 54; 10. 2, 12, 24; 11. 18; 12. 27, 30, 37, 44, 51; 13. 2, 4; 14. 24; 15. 7; 16. 25, 27; 17. 15; 18. 8, 9, 24, 37, 41; 19. 7, 11, 22, 26, 27, 40; 20. 7, 19, 21, 27, 28, 37; 21. 3, 20, 30; 22. 9, 34, 37, 70; 23. 2, 7, 23; 24. 21, 23, 37. **John** 2. 17, 22; 3. 2, 33; 4. 1, 19, 20,

25, 42, 44, 53; 5. 6, 15, 18, 32, 45; 6. 15, 22, 36, 61, 69; 7. 7, 26, 32; 8. 5, 24, 27, 28, 37, 48, 52, 54; 9. 18, 20, 24, 29, 31, 35; 10. 38; 11. 6, 13, 17, 20, 22, 24, 27, 37, 40, 42; 12. 9, 12, 16, 18, 29, 34, 50; 13. 1, 3, 19, 21, 29, 35; 14. 10, 20, 31; 16. 7, 15, 19, 20, 26, 27, 30; 17. 7, 8, 21, 25; 18. 8; 19. 4, 10, 21, 28, 31, 33, 35, 38; 20. 14, 18; 21. 4, 7. 12, 15, 16, 17, 22, 23, 24. **Acts** 1. 4; 2. 29, 30, 31, 36; 3. 10, 17; 4. 18, 32; 5. 28, 40; 7. 12, 44; 8. 9, 14, 18, 20, 23, 37; 9. 20, 26, 27, 38; 10. 28, 34, 42; 11. 1, 23, 28; 12. 9, 11, 15, 19; 13. 25, 28, 42; 14. 9; 15. 2, 5, 11, 24; 16. 3, 10, 19, 38; 17. 3, 7, 29; 18. 5, 14, 28; 19. 4, 25, 26, 31, 34; 20. 25, 31, 34; 21. 4, 22, 24, 25; 22. 2, 19, 24, 29; 23. 5, 6, 8, 12, 15, 20, 22, 27, 34; 24. 4, 9, 10, 11, 23, 26; 25. 4, 24, 25; 26. 5, 9, 23, 27; 27. 10, 13, 25, 27, 43; 28. 1, 6, 22. **Rom.** 2. 4; 3. 19, 28; 6. 8, 8, 9, 16; 7. 14, 16, 18; 8. 18, 22, 28; 9. 3, 30; 10. 9; 11. 25; 12. 1; 14. 2, 14; 15. 8, 30. **1 Cor.** 1. 10; 3. 16; 4. 9; 5. 6; 6. 2, 3, 15, 16, 19; 7. 7, 26, 36, 37, 40; 8. 1, 2, 4; 9. 13, 14, 24; 10. 1, 19, 20; 11. 3, 14, 18; 12. 2, 3; 14. 1, 5, 12, 13, 23, 25; 15. 4, 5, 58; 16. 16. **2 Cor.** 1. 7, 10; 2. 8; 4. 14; 5. 1, 6, 14, 15; 6. 1; 7. 3, 8; 8. 4, 13; 10. 2, 7; 11. 31; 12. 19; 13. 2, 6, 7. **Gal.** 1. 11, 23; 2. 7, 10, 14, 16; 3. 7, 8, 22; 4. 1; 5. 2. **Eph.** 2. 11; 3. 13; 4. 1; 6. 8, 9, 19. **Phil.** 1. 12, 17, 19, 25, 27; 2. 11, 24; 3. 4, 18; 4. 2, 15. **Col.** 1. 9; 2. 1; 3. 24; 4. 1, 3, 16. **1 Thess.** 3. 4, 10; 4. 1, 10, 11, 14; 5. 2. **2 Thess.** 1. 11; 2. 2, 5; 3. 6, 10. **1 Tim.** 1. 8; 2. 1, 8, 9; 4. 1; 5. 14. **2 Tim.** 2. 8, 18, 23; 3. 15; 4. 16. **Tit.** 1. 16; 2. 12; 3. 11. **Philemon** 1. 21, 22. **Heb.** 3. 18, 19; 4. 14; 6. 11; 10. 34; 11. 3, 13, 14, 19; 12. 19, 20. **James** 1. 7; 2. 19; 3. 1; 4. 4, 5; 5. 20. **1 Pet.** 1. 18; 3. 9; 5. 12. **2 Pet.** 1. 9, 14; 3. 15. **1 John** 1. 6, 8, 10; 2. 3, 5, 18, 27, 29; 3. 2, 5, 14, 19, 24; 4. 3, 13, 14, 15; 5. 1, 2, 15, 16, 19, 20. **2 John** 1. 7. **3 John** 1. 4, 12. **Jude** 1. 3. **Rev.** 2. 23; 3. 9, 17; 6. 11; 10. 6; 12. 12, 13; 13. 14, 15.

## APPENDIX III.

## ADJECTIVE-CLAUSES.

See above, pages 38 ff. and 48. In the following list, the italics distinguish those examples wherein the relative pronoun is the object of the verb; otherwise it is the nominative subject.

**Gen.** 1. 25, 26, 28, 30, *31*; 2. 13; 3. 13; 4. 14; 6. 17, 21, *22*; 7. 2, 4, 8, 16, 19, 21, 22, 28; 8. 1, 17; 9. 2, 3, 10, 12, 16, 17, 18; 12. *1*, 3, 5, *18*, *20*; 13. *1*; 14. 5, 7, 10, 13, 17, 23; 15. 4, 7, 13, 17; 16. 13; 17. 12, 13, 17, 23; 18. 24; 19. 11, 14; 20. 7, 9, 16; 21. 3, 6, *12*, *22*, *23*; 23. 10, 11, 17, 18, 20; 24. 2, *2*, 7, *14*, *32*, *36*, 54, 65, 66; 26. 11; 27. 29, 33; 28. 18, *22*; 30. 33, 35; 31. 1, *12*, 19, *21*, *43*; 32. 7, 19, 20, 32; 33. 11, 14, 15; 34. 14, 24, 29; 35. 1, 2, 6; 36. 16, 17, 18, 24, 29, 30, 31, 40; 37. *10*, 22; 38. 18, 21, 30; 39. *3*, 4, 5, 6, 8, 22, 28; 40. 7; 41. 8, *15*, 24, 27, 35, 53; 42. 5, 6, *14*, *28*, 29; 43. 12, 18; 44. *2*, *15*, 34; 45. 1, *10*, *11*, *13*; 46. *1*, 26, *32*; 47. *1*, 14; 49. 17, 25, 26, 29, 30; 50. 14. **Exod.** 1. 5, 22; 2. 13; 7. *2*, 18, 20, 21; 9. 4, *19*, 20, 21, 25; 10. 8, 11, *12*; 11. 5, 8; 12. 22, 29, 44, 48, 49; 13. 12, 15; 14. *12*, 28; 15. 7, 26; 16. 14, 18; 18. *1*, 8, *14*, *17*, 18, *20*, *24*; 19. 16; 20. 4, 5, 6, 7, 10, 11, 17; 21. 12, 15, 16, 17, 19; 22. 6, 16, 20, 25, 31; 23. 5, *13*, *22*; 24. 7; 25. 2, 9, *21*, 26, 33, 35; 26. 5, 10, 12; 28. 3; 29. *1*, 13, 21, 22, 23, 30, 32, 46; 30. 6, 13, 14; 31. 6, *11*, 14; 32. 1, 18, 28; 33. 16; 34. 1, *10*, 19, 32; 35. *10*, 25, 35; 36. *1*, 4, 8; 37. 13; 38. 22, 24, 25, 26; 39. *32*, *42*; 40. 4, 9, *16*. **Lev.** 1. 5, 8, 12, 17; 2. 8; 3. 3, 4, 5, 9, 10, 14, 15; 4. 3, 5, 8, 9, 16, 18, *35*; 5. *13*, *16*; 6. *3*, 7, 18, 22, 26; 7. 3, 4, 7, 8, 9, 14, 18, 19, 20, 21, 24, 25, 27, 29, 33; 8. 10, 16, 25, 26, 31; 10. *3*, 12; 11. 2, 4, 9, 10, 20, 21, 26, 27, 29, 34, 39, 41, 42, 43, 44, 45, 46, 47; 12. 7; 13. 4, 12, 18, 17, 24, 31, 33, 39, 41, 50, 51; 14. 4, 6, 7, 8, 11, 14, 16, 17, 18, 19, 25, 27, 28, 29, 31, 35, 36, *41*, 46, 47; 15. 4, 6, 7, 8, 9, 10, 11, 12, 13, 31, 32, 33; 16. 13, 15, 16, 18, 26, 28; 17. 3, 8, 10, 12, 13, 15; 18. 6, 26, 28, 29; 19. 8, 13, 20, 31, 34; 20. 2, 5, 6, 9, 10, 11,

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18. 7, 10, 14, 17, 22, 24, 27, 28; 19. 12, 15, 18, 22, 30; 20. 4, 10, 12, 15, 17, 48; 21. 5, 7, 8, 11, 12, 13, 16, 17, 18, 19, 23. Ruth 2. 5, 6, 9, 11, 19; 3. 5, 6, 11, 15, 16; 4. 3, 11. 1 Sam. 1. 17, 26; 2. 4, 5, 14, 15, 22, 24, 30, 34, 35, 36; 3. 11, 17; 4. 8, 16, 20; 5. 5, 12; 6. 5, 9, 15; 8. 7, 9, 10, 11; 9. 5, 6, 9, 13, 19, 20, 22; 10. 11, 18; 11. 9, 10, 12; 12. 1, 14; 13. 3, 8, 15, 16, 17, 18, 22; 14. 1, 2, 6, 7, 17, 19, 20, 21, 24, 27, 28, 35, 39, 43, 48; 15. 3, 7, 9, 28; 16. 17, 18; 17. 18, 25, 26, 27, 37, 41; 18. 4; 19. 18, 22; 21. 6, 7; 22. 2, 6, 7, 8, 11, 17, 18, 23; 25. 6, 10, 11, 21, 22, 26, 27, 30, 34, 39, 42; 26. 11, 14, 16; 27. 2; 28. 3, 7, 9; 29. 10; 30. 4, 9, 16, 18, 19, 21, 22, 23, 24; 31. 7. 2 Sam. 1. 5, 6, 10, 11, 13; 2. 3, 24; 3. 19, 20, 23, 25, 29, 31; 4. 2, 4; 5. 2, 8, 14; 6. 2, 12, 17; 7. 3, 5, 22, 25; 8. 7, 11; 9. 1, 11, 12; 10. 19; 11. 27; 12. 4, 5, 14, 15, 21, 31; 13. 17, 18, 19, 34; 14. 2, 7, 16, 18, 19, 20; 15. 6, 11, 14, 17, 22, 30; 16. 4, 14, 21; 17. 2, 7, 10, 11, 12, 16, 22, 25, 29; 18. 1, 9, 11, 15, 28, 31, 32; 19. 7, 28; 20. 8, 10, 11, 12, 15, 19; 21. 5, 7, 13, 14, 20; 22. 18, 31, 40, 41, 49; 23. 3, 7, 8, 9, 16, 17; 24. 9, 12, 16, 17. 1 Kings 1. 29, 41, 45, 49; 2. 3, 5, 7, 42, 43; 3. 8, 16, 23; 4. 12, 27, 29, 33; 5. 6, 9; 6. 22; 7. 3, 18, 19, 29, 40, 42, 48, 51; 8. 4, 5, 20, 28, 27, 41, 44, 46, 47, 50, 56, 64, 66; 9. 3, 4, 8, 16, 19, 20, 21, 23, 25, 27; 10. 2, 4, 6, 11, 14, 27; 11. 7, 25, 30, 37, 38, 41; 12. 6, 8, 10, 13, 20, 32; 13. 2, 3, 11, 14, 20, 21, 26; 14. 9, 10, 11, 22; 15. 5, 7, 12, 23, 31; 16. 4, 7, 11, 14, 16, 20, 22, 25, 27, 30, 33; 17. 3, 5; 18. 24, 26, 30, 38; 19. 1, 17; 20. 4, 10, 11, 25, 30; 21. 8, 21, 24; 22. 18, 17, 31, 39, 45, 53. 2 Kings 1. 6; 2. 5, 13, 14; 3. 2, 26, 27; 4. 17; 5. 4; 6. 12, 16; 7. 18; 8. 12, 23; 9. 8; 10. 1, 5, 29; 11. 5, 7, 9, 10, 15; 12. 4, 9, 12, 13, 18, 19; 13. 8, 12; 14. 9, 14; 15. 3, 16, 21, 26, 31, 34, 36; 16. 8, 16, 17, 18; 17. 2; 18. 12, 15, 21, 26, 35; 19. 31; 20. 13, 13, 15, 17, 18; 21. 7, 8, 11, 17, 21; 22. 5, 7, 9, 13, 15; 23. 3, 4, 7, 8, 11, 12, 13, 15, 16, 17, 18, 19, 19, 20, 22, 25, 28, 32; 24. 4, 5, 7, 9, 16; 25. 10, 11, 13, 19, 22, 25, 28. 1 Chron. 4. 21, 23, 33, 41, 43; 5. 18. 20; 6. 10, 10, 33, 49; 7. 21, 40; 9. 31; 10. 7, 13; 11. 2, 17, 18, 19, 31; 12. 1, 8, 15, 32, 38, 40; 13. 2; 15. 26, 27; 16. 1, 12, 39, 40, 41, 42; 17. 13, 23; 18. 7, 11; 19. 9, 16; 20. 3, 4; 21. 5, 12, 15; 22. 2, 5, 19; 23. 24; 25. 7; 26. 6; 27. 26, 29; 28. 1; 29. 3, 11, 16, 30. 2 Chron. 1. 3, 5, 10, 12, 13, 15; 2. 7, 10, 12, 17; 3. 1, 4, 15; 4. 11, 19;

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CONSECUTIVE-CLAUSES: *THAT.*

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## APPENDIX V.

CONSECUTIVE-CLAUSES: *So That.*

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 14. 24; 28. 34, 54, 55; 29. 22; 30. 17; 31. 17. **Josh.** 6. 20;  
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 13. 5; 15. 5. **2 Chron.** 5. 14; 6. 16; 13. 9; 17. 10; 20. 6;  
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**2 Thess.** 1. 4; 2. 4. **Heb.** 11. 3; 13. 6. **Rev.** 13. 13.



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Transylvania University Studies in English

II

## A Syllabus of Kentucky Folk-Songs

By

HUBERT G. SHEARIN, A. M. Ph. D.

Professor of English Philology in Transylvania University

and

JOSIAH H. COMBS, A. B.

Editor of *The Transylvanian*



Transylvania Printing Company  
Lexington, Kentucky  
1911



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II

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TO  
**R. M. S.**

## INTRODUCTION

This syllabus, or finding-list, is offered to lovers of folk-literature in the hope that it may not be without interest and value to them for purposes of comparison and identification. It includes 333 items, exclusive of 114 variants, and embraces all popular songs that have so far come to hand as having been "learned by ear instead of by eye," as existing through oral transmission—song-ballads, love-songs, number-songs, dance-songs, play-songs, child-songs, counting-out rimes, lullabies, jigs, nonsense rimes, ditties, etc.

There is every reason to believe that many more such await the collector; in fact, their number is constantly being increased even today by the creation of new ones, by adaptation of the old, and even by the absorption, and consequent metamorphosis, of literary, quasi-literary, or pseudo-literary types into the current of oral tradition.

This collection, then, is by no means complete: means have not been available for a systematic and scientific search for these folk-songs, which have been gathered very casually during the past five years through occasional travel, acquaintanceship, and correspondence in only the twenty-one following counties: Fayette, Madison, Rowan, Elliott, Carter, Boyd, Lawrence, Morgan, Johnson, Pike, Knott, Breathitt, Clay, Laurel, Rockcastle, Garrard, Boyle, Anderson, Shelby, Henry, and Owen—all lying in Central and Eastern Kentucky.

All of the material listed has thus been collected in this State, though a variant of *The Jew's Daughter*, page 8, has come by chance from Michigan, and another of *The Pretty Mohee*, page 12, was sent from Georgia. The Cumberland Mountain region, in the eastern part of the State, has naturally furnished the larger half of the material, because of local conditions favorable to the propagation of folk-song. However, sections of Kentucky lying farther to the westward are almost equally prolific. The wide extension of the same ballad throughout the State argues convincingly for the unity of the Kentucky stock—a fact which may be confirmed in more ways than one.

The arrangement is as follows: The material in hand is loosely grouped in eighteen sections, according to origin, chronology, content, or form. Though logically at fault, because of the cross-division thus inevitably entailed, this plan has seemed to be the best. No real confusion will result to the user in consequence. In fact, no matter what system be adopted, certain songs will belong equally well to two or more different categories.

Under each of these eighteen main divisions the treatment of the individual song-ballad is in general as follows: First, stands the title, with variant titles in parentheses. Should this be unknown, a caption coined by the editors is placed in brackets. Secondly, a Roman numeral immediately follows the above to denote the number of versions, if variants have been found. Thirdly, the prosodical character of the song is roughly indicated by a combination of letters and numerals. Each letter indicates a line; the variation in the letters indicates, in the usual fashion, the rime-scheme of the stanza. Each numeral indicates the number of stresses in the line (or lines) denoted by the letter (or letters) immediately succeeding it. When a chorus, burden, or refrain is present, the metrical scheme of this stands immediately after an "and," as, for example, in *The Blue and the Gray*, page 14. In the case of the refrain, the letters used are independent of those immediately preceding the "and", and denoting the rime-scheme of the stanza proper. Fourthly, an Arabic numeral follows to indicate the number of stanzas in the song, exclusive of the refrain, should one be present. If the number of stanzas in a ballad is indeterminable, because its form is fragmentary, or because its variant versions differ in length, this fact is indicated by an appended *ca* (*circa*). Sixth, and last, is a synopsis, or other attempt to give briefly such data as may serve to complete the identification.

Illustration of the third item above may be helpful. Thus in *Pretty Polly*, on page 7, 4aabb indicates a quatrain riming in couplets, with four stresses in each line. In *Jackaro*, page 9, 3abcb indicates a quatrain riming alternately, with three stressed syllables in each line. In *The King's Daughter*, page 7, 4a3b4c3b indicates a quatrain, with only the second and fourth lines riming and with four

stresses in the first and third lines and three stresses in the second and fourth. In Johnnie Came from Sea, page 14, 6aa denotes a rimed couplet, with six stresses in each line.

It has, naturally, been difficult at times to decide whether certain stanzas should be counted as couplets, or as quatrains half as long. In such cases, the air, or tune, and other data, often rather subtle, have been employed in making decision. The quatrain form has in uncertain instances been given the benefit of the doubt. Even thus, certain minor inconsistencies will perhaps be noted. It is hardly necessary to add that assonance freely occurs in the place of rime, and as such it is considered throughout.

All attempt to indicate the prevailing metrical unit, or foot, within the line has been frankly given over. Iambs, dactyls, and their ilk receive scant courtesy from the composer of folk-song, who without qualm or quaver will stretch one syllable, or even an utter silence (caesura), into the time of a complete bar; while in the next breath he will with equal equanimity huddle a dozen syllables into the same period. Consequently, this item, even if it could be indicated, would have scant descriptive value.

It is a pleasant duty to acknowledge gratefully the assistance of those who have transmitted to our hands many of the songs: Mesdames J. W. Combs, W. T. Phillips, Jennie L. Combs, Richard Smith, Martha Smith, Ruth Hackney, W. F. Hays, Ollie Huff, Robin Cornett, Lucy Banks, Sarah Burton, Kittie Jordan, and Ruby Martin; Misses Martha Jent, Maud Dean, Virginia Jordan, Jessie Green, Lizzie Cody, Margaret Combs, Barbara Smith, Helena E. Rose, Sarah Burton, Sarah Hillman, Cordia Bramblett, Nannie S. Graham, Myrtle Wheeler, Melissa Holbrook, Rosetta Wheeler, Ruth Hackney, Ora McDavid, Jeannette McDavid; Messrs. Wm. W. Berry, Chas. Hackney, S. B. Wheeler, R. L. Morgan, Enoch Wheeler, Thos. H. Hackney, James Goodman, W. S. Wheeler, Harry M. Morgan, Henry Lester, T. G. Wheeler, C. F. Bishop, and John C. Jones.

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## SYLLABUS

### I.

*The songs in this group are the survivors of English and Scottish originals, found for the most part in the Child collection. Certain of those given in sections II to XVIII below could doubtless, with due effort, be identified in like manner.*

**THE KING'S DAUGHTER** (SIX PRETTY FAIR MAIDS, PRETTY POLLY), iv, 4a3b4c3b, 9ca: Variants of Lady Isabel and the Elf Knight, Child, No. 4. By a stratagem she drowns the lover just as he is about to drown her.

**PRETTY POLLY**, iv, 4aabb, 9ca: Parallel in general plot to the above, save that she is led by the lover to an open grave and there slain. (Cf. 5, page 28.)

**FAIR ELLENDER**, 4a3b4c3b, 10: A variant of the Earl Brand cycle, Child, No. 7.

**LORD OF OLD COUNTRY**, 4aa, with refrain as below, 10ca: A variant of The Two Sisters, Child, No. 10.

The miller was hung upon Fish-gate, Bosodown,  
 The miller was hung upon Fish-gate,  
 (These sons were sent to me)  
 The miller was hung upon Fish-gate  
 For drowning of my sister Kate!  
 I'll be true, true to my true-love,  
 If my love'll be true to me.

**THE ROPE AND THE GALLows** (LORD RANDAL), 4aa, 12ca: A variant of Lord Randal, Child, No. 12.

**EDWARD**. 4a3b4c3b, 10: A variant of the Old World ballad of the same name, Child, No. 13.

**THE GREENWOOD SIDE** (THREE LITTLE BABES), ii, 4a3b4c3b, 9: Variants of The Cruel Mother, Child, No. 20.

**LITTLE WILLIE**, 4a3b4c3b, 5: A variant of The Two Brothers, Child, No. 49.

**LORD BATEMAN** (THE TURKISH LADY), ii, 4abcb, 17ca: Variants of Young Beichan, Child, No. 53.

**LOVING HENRY (SWEET WILLIAM AND FAIR ELLENDER),** iii, 4a3b4c3b, 11ca: Variants of Young Hunting, Child, No. 68.

**LORD THOMAS AND FAIR ELLENDER**, iii, 4a3b4c3b, 17ca: Variants of Lord Thomas and Fair Elinor, Child, No. 73.

**FAIR MARGARET AND SWEET WILLIAM**, iv, 4a3b4c3b, 15ca: Variants of the Old World ballad of the same name, Child, No. 74. (Published by Combs in *Jour. Am. Folklore*, 23.381.)

**LORD LOVELY**, 4a3b4c3b, 9: A variant of Lord Lovel, Child, No. 75.

**COLD WINTER'S NIGHT (BOSOM FRIEND, LOVER'S FAREWELL)**, vii, 4a3b4c3b, 9ca: Variants of The Lass of Loch Royal, Child, No. 76. (Published by Shearin, *Mod. Lang. Review*, Oct., 1911, p. 514.)

**LORD VANNER'S (DANIEL'S) WIFE**, ii, 4a3b4c3b, 17ca: Variants of Little Musgrave and Lady Barnard, Child, No. 81.

**BARBARA ALLEN**, vi, 4a3b4c3b, 11ca: Variants of Barbara Allen's Cruelty, Child, No. 84.

**THE BAILIFF'S DAUGHTER OF ISLINGTON**, 4a3b4c3b, 12: A variant of the Old World ballad of the same name, Child, No. 105,

**THE JEW'S DAUGHTER**, ii, 4a3b4c3b, 12ca: Variants of Sir Hugh, Child, No. 155. One of the Kentucky versions makes the murdered boy's mother go seeking him switch in hand, to punish him for not returning home before nightfall. (Communicated by Dr. Katherine Jackson.)

**THE HOUSE CARPENTER**, iii, 4a3b4c3b, 13ca: Variants of The Demon Lover, Child, No. 243.

**DANDOO: A fragmentary variant of The Wife Wrapt in Wether's Skin**, Child, No. 277, as follows:

He put the sheepskin to his wife's back, Dandoo;  
 He put the sheepskin to his wife's back,  
 Clima cli clash to ma clingo,  
 He put the sheepskin to his wife's back  
 And he made the old switch go whickity-whack,

Then rarum scarum skimble arum  
 Skitty-wink skatty-wink  
 Clima cli clash to ma clingo.

THE GREEN WILLOW TREE, metre as below, 11: A variant of The Golden Vanitee, Child, No. 286.

There was a ship sailed for the North Amerikee,  
 From down in the lonesome Lowlands low—  
 There was a ship sailed for the North Amerikee,  
 And she went by the name of the Green Willow Tree,  
 And she sailed from the Lowlands low.

THE DRIVER BOY (YOUNG EDWIN), 4a3b4c3b, 12: The above adapted to a recital of Emily's love for the mail-driver boy and of his untimely murder.

PRETTY PEGGY O, metre as below, 6: A fine lilting lyric of the Captain's love for his lass; his farewell; and his death. It begins:

As we marched down to Fernario,  
 As we marched down to Fernario,  
 Our captain fell in love with a lady like a dove,  
 And they called her by name Pretty Peggy, O.

(Cf. Child, No. 299, Trooper and Maid. Published by Shearin, Sewanee Review, July, 1911, p. 326.)

LADY GAY, 4a3b4c3b, 9: An English woman sends her three children to America. They die on board ship, their shades return to the mother at Christmas and warn her against pride. (Cf. Child, No. 79, The Wife of Usher's Well, and a close variant from North Carolina in Kittredge's Edition, p. 170.)

JACKARO, iv, 3abcb, 17ca: The daughter of a London silk merchant loves Jack, the sailor-boy, against her father's will. Disguised as a man, she follows him to "the wars of Germany," finds him wounded on the battle-field, and nurses him back to health; then they are married. (Cf. Child, 1857 ed., iv, p. 328, The Merchant's Daughter of Bristow, 4abab, 65: Maudlin disguised as a seaman follows her lover to Padua; they are married, and return to England.)

**THE FAN**, ii, 4abcb, 12: A sea-captain and a lieutenant woo a lady. To test their love she throws her fan into a den of lions. The sea-captain recovers it and wins her. (Published by Shearin, Mod. Lang. Notes, 26. 113; for British originals see Belden, *Sewanee Review*, April, 1911, p. 218, and Kittridge, Mod. Lang. Notes, 26. 168.)

**THE APPRENTICE BOY**, iii, 4abcb, 12ca: Like Keats's Isabella, the daughter of a merchant in a post-town loves her father's apprentice. He is slain by her brothers and his body hidden in a valley. His ghost reveals the murderers, who, striving to flee, are lost at sea. (Identified by Belden with an English version, *The Constant Farmer's Son*, in *The Sewanee Review*, April, 1911, p. 222.)

## II.

*The songs in this group are apparently of British origin. Material has not been at hand to justify an attempt to establish their identity.*

**THE RICH MARGENT [MERCHANT]**, 2abcb, 12: Dinah, daughter of a rich London merchant, loves Felix contrary to her father's wishes. Going into the garden she drinks poison. Felix arrives and drains the rest of the potion. Both are buried in one grave.

**BENEATH THE ARCH OF LONDON BRIDGE**, 4a3b4c3b and 4aaaa, 5ca: Here a man, whose son has recently died, finds a waif. Struck by his resemblance to his own heir, he adopts the orphan boy.

**JACK WILSON**, ii, 4a3b4c3b, 9: The confession of Jack Wilson, a Thames boatman, awaiting execution in Newgate prison for robbery done in Katherine Street, and his denunciation of the "false deluding girl" for whose sake he had done the wrong.

**THE OLD WOMAN OF LONDON**, 3abcb, 6: She causes her husband to suck two magic marrowbones, which blind him; then leading him to the river, she essays to push him in to drown. But he steps aside, and she dies in his stead. The refrain is:

Sing tidri-i-odre-erdri-um,  
Sing fol-de-ri-o-day!

**THE GOLDEN GLOVE**, ii, 4aabb, 9: A mariner's daughter, about to be married to a young squire of London, feigns illness, goes a-hunting on the estate of her favored lover, a farmer, intentionally drops her glove, and vows she will marry only the man who can return it. Of course, the farmer is the lucky finder.

**SHEARFIELD**, 3abcb, 15: An apprentice in Sheffield recites his running away to London, where he enters the service of an Irish Lady, who falls in love with him. He, however, cares only for Polly Girl, her maid. His jealous mistress, by a stratagem, causes him to be hanged for theft.

**FAIR NOTAMON [NOTTINGHAM] TOWN**, 4aabb, 7: An absurd recital, full of obvious contradictions, of a countryman's visit to the city, where he sees the royal progress:

I called for a quart to drive gladness away  
To stifle the dust—it had rained the whole day.

**LOVELY CAROLINE OF OLD EDINBORO (EDDINGSBURG TOWN)**, ii, 3abcb, 9: She weds young Henry, "a Highland man," and goes with him to London. Deserted by him, she wanders forlorn to a sea-cliff and plunges in, to drown.

**WHO'LL BE KING BUT CHARLIE?**, metre as below, 3: A rally-song upon the landing of Charles Stuart, The Young Pretender, at Moidart, in Inverness-shire, July, 1745, beginning:

There's news from Mordart came yestreen,  
Will soon yastremony (*sic*) ferly,  
For ships o'er all have just come in  
And landed royal Charlie.

(Published by Shearin, Sewanee Review, July, 1911, p. 323.)

**CUBECK'S [CUPID'S] GARDEN**, 3abcb, 16: The poet overhears a lady and her father's apprentice a-courting in "Cubeck's Garden." The angry parent banishes the lad, who goes to sea, is promoted, draws forty thousand pounds in a lottery, returns and marries his fair love.

**WILLIAM HALL**, ii, 4abcb, 11ca: He is a young farmer

of "Domesse-town" and loves a "gay young lady" of "Per-shelvy-town" against her parents' wishes. Banished by them to sea, he returns, finds by a ruse that the lady is yet faithful, and marries her.

**Rosanna**, 4aabb, 6ca (fragmentary): Silimentary, the lover, bids Rosanna farewell, and is later lost at sea; at the news she stabs herself with a silver dagger.

**MARY OF THE WILD MOOR**, 3ab4c3b, 8: She, with her babe, returns one winter night to her father's door to seek forgiveness and protection, is rebuffed by him, and perishes in the snow.

**BETSY BROWN**, 4aabb, 8: John loves Betsy, the waiting-maid; his old mother objects and packs her off across the sea. He dies of grief.

**THE ROMISH LADY**, 6aabb (or 3abcb), 12 (or 24): "Brought up in popery," she obtains a Bible and turns Protestant, is tried before the Pope, is condemned, bids farewell to mother, father, and tormentors, and is burned at the stake.

### III.

*The songs of this group are connected more or less closely with American colonial times. For most of them it is fair to infer a British origin.*

[To **AMERICA**], ii, 4aabb, 8ca: An [English] sailor, bound for America to serve his King, is forgotten by his sweetheart. Returning to her father's hall, he finds her married, and vows to return to Charlestown, where cannon-balls are flying.

**THE SILK MERCHANT'S DAUGHTER**, 2aa, 17: A London lad and his sweetheart set sail for America. The ship springs a leak, the passengers drift in a long-boat. Lot falls to the girl to be slain, her lover takes her place. A passing ship carries them back to London, and they are married.

**THE PRETTY MOHEE (MAUMEE)**, iii, 4aabb, 7: An Indian maid falls in love with a young adventurer and wooes him. He tells her he must return to his love across the sea. This he does, but dissatisfied returns to the "pretty Mohee."

**SWEET JANE**, 4a3b4c3b, 12: Her lover sails for America "to dig the golden ore," "loads up" his trunk with it, and after many trials reaches home, across the main, and re-claims his bride.

## IV.

*The songs of this group find their common bond in their reference to Ireland, where some of them undoubtedly had their origin.*

**IRISH MOLLY** O, 6aabb and 6aabb(?), 7: A Scotch laddie, MacDonald, falls in love with "Irish Molly." Scorned by her parents, he wanders about, signifying his intention to die for her, and suggests an appropriate inscription for his tombstone. (See an Old World variant in Brooke and Rolleston's Treasury of Irish Poetry, p. 15, Macmillan, 1905.)

**WILLIAM RILEY**, 6aabb, 7: Eloping with Polly Ann, he is brought back to trial by her irate father, is defended by an aged lawyer, is transported, and departs wearing the maiden's ring. (See an Old World variant in the volume just named, p. 6.)

**ROVING IRISH BOY**, 4a3b4c3b, 12: He lands in Philadelphia and "makes a hit" with the ladies. Then he visits "other parts"—among the Dutch of Bucks County, he meets an inn-keeper's daughter, and leaves off rambling.

**THE WAXFORD GIRL**, 4a3b4c3b, 6: A youth murders his sweetheart and throws her into a stream. He tells his mother, who sees the blood on his clothes, that his nose has been bleeding. He is haunted by the ghost of the dead girl (Cf. Lizzie Wan, Child, No. 51, and Miller-boy, page 28.)

**PATTY ON THE CANAL**, 3abcb and 3abcb, 9: Pat lands in "Sweet Philadelphia" and soon "makes himself handy" on the canal, likewise among the girls, whose mothers become anxious. He is a "Jackson man up to the handle."

**MOLLY**, 6aabb, 4: An Irish lad comes to America, courts Molly, but against her parents' will. He goes to serve a foreign king for seven years, returns, and finds that Molly has died of grief.

**JOHNNIE CAME FROM SEA**, 6aa, 10: Irish Johnnie escapes a shipwreck and lands in America. Thinking him penniless, a landlord refuses him his daughter's hand. Johnnie "draws out handfuls of gold" and departs, to drink "good brandy."

**IRISH GIRL**, a fragment, as follows:

So costly were the robes of silk  
 The Irish girl did wear—  
 Her hair was as black as a raven,  
 Her eyes were black as a crow,  
 Her cheeks were red as roses  
 That in the garden grow.

V.

*The songs of this group are based upon incidents or events of the Civil War.*

**BOUNTY JUMPERS**, 3abcb, 9: Sam Downey, a soldier, "jumps his bounty," and is apprehended in Baltimore. Refusing to return the money, he is shot by the military authorities.

**HIRAM HUBBERT**, 3abcb, 9: Hiram Hubbert is taken by the Rebels in the guerrilla warfare in the Cumberland Mountains, tried, tied to a tree and shot. He leaves a last letter of farewell to his family.

**THE GUERRILLA MAN**, 3a3b4c3b, 5: A Southern soldier goes to Shelby County, Ky., and falls in love with a "Rebel girl," who loves him in spite of the opposition of her mother, and determines to follow him.

**MURFREESBORO**, 4a3b4c3b, 7: A Union soldier lies dying on the battlefield. He sends to his mother and sweetheart a message recounting his bravery.

**BATTLE OF GETTYSBURG (THE TWO SOLDIERS)**, ii, 4a3b4c3b, 13: Two comrades promise each other to bear messages, in the event of death to either of them on the field —one to a sweetheart, the other to a mother.

**THE BLUE AND THE GRAY**, 4a3b4c3b4d3e4f4e and

4a3b4c3b3e4f3e, 2: A mother has lost two sons in gray, at Appomattox and at Chickamauga. Her third has just died in blue at Santiago.

ZOLLICOFFER: A fragment as follows:

Old Zollicoffer's dead, and the last word he said  
Was, "I'm going back South; they're a-gaining."  
If he wants to save his soul, he had better keep his hole,  
Or we'll land him in the happy land of Canaan.

I'M GOING TO JOIN THE ARMY, 3abcb, 12: A volunteer's farewell to his sweetheart as he leaves for Pensacola, her fears, and his promise to return.

[COME ALL YE SOUTHERN SOLDIERS], 3abcb, 8: A volunteer, aged sixteen, from Eastern Tennessee, describes the march into Virginia and his feelings at his first sight of the "Yankees."

## VI.

*The songs of this group relate to the days of pioneer migration Westward. The one exception is The Sailor's Request, placed here in order to bring it into proximity with its later variant, The Dying Cowboy.*

ARKANSAS TRAVELLER (SANTFORD BARNES). ii, 4a3b-4c3b, 14ca: A laborer's humorous recital of his hard experiences in Arkansas. He leaves the state, vowing that if he sees it again it will be "through a telescope from hell to Arkansaw."

STARVING TO DEATH ON A GOVERNMENT CLAIM, 4aa and 4aabb, 20: "Ernest Smith" recites humorously his hard experiences as claim-holder in Beaver County, Oklahoma. He resolves to go to Kansas, marry, and "live on corn-dodgers the rest of his life."

THE DYING COWBOY, ii, 4abcb and 4abcb, 6: A cowboy, shot while gambling, laments his career and fate, gives warning to his comrades, sends a farewell to his family and sweetheart, and gives directions for his funeral.

THE LONE PRAIRIE, 4aabb, 10: A dying cowboy re-

quests that he be buried not on the lone prairie, but at home beneath the cotton-wood boughs, near his mother. His comrades ignore his petition. (Cf. *The Sailor's Request*.)

**THE SAILOR'S REQUEST**, 4aabb, 9: A dying sailor requests that he be buried not at sea, but at home in the churchyard, near his father. His comrades ignore his petition. (Cf. *The Lone Prairie*.)

**CALIFORNIA JOE**, 3abcb, 17: A prospector during the California gold-fever, in 1850, saves a girl of thirteen years from Indians, and gives her over to her uncle, Mat Jack Reynolds. Later, she almost shoots, by accident, her saviour, thinking him a Sioux.

**POLLY, MY CHARMER**, 4aa, 9: An adventurous youth, on the point of going West, is detained by the charms of "Polly." He wishes he were like Joshua, in order to prolong his moments with his love, by making the sun stand still.

**JESSE JAMES**, 2aa3b2cc3b and 2aa3b2cc3b, 4: A lyric concerning the robbing of "the Danville train" and "the Northfield raid"; the escape of Jesse and Frank James to the West, and Jesse's death at the hand of "Bob Ford."

**HANDSOME FLORA**, 3abcbdefe, 6: Her lover, in prison for stabbing his rival, tells his yet constant devotion to the "Lily of the West," the "girl from Mexico."

## VII.

*The songs of this group are of the "good-night" type, being the meditations or confessions of criminals, while in prison and, usually, under sentence of death.*

**MACAFEE'S CONFESSION (BETTY STOUT)**, ii, 4aabb, 17ca: Orphaned at five years of age and reared by his uncle, MacAfee becomes wayward; later he marries, but falls in love with Betty Stout, poisons his wife, and speaks this confession under sentence of death.

**BEAUCHAMP'S CONFESSION**, 4aabb, 7: Under sentence of death by Judge Davidge, for the murder of Sharpe (see VIII, end), Beauchamp pictures the meeting of himself and his victim in hell.

**JACK COMBS'S DEATH SONG**, ii, 4abcb and 4abcb, 3: Jack Combs, dying, tells of his murder by an unknown man, and gives directions for his burial rites. (Based upon The Dying Cowboy, page 15.)

**TOM SMITH'S DEATH SONG**, ii, 3a(*bis*)4b3c and 3a(*bis*)4b3c, 2: The condemned man, standing on the scaffold, asks his friends not to lament his death, since he is leaving them in peace on earth.

**THE RICH AND RAMBLING BOY**, iii, 4aabb, 8ca: He marries a wife whose "maintenance" is so great that he is compelled to "rob on the broad highway." He is sent to Frankfort [Ky.] prison, but in this song he pictures his pardon and return home.

**[IN ROWAN COUNTY JAIL]**, 3abcb, 6: While here awaiting trial for robbery, the prisoner is visited by his sweetheart Lula, with "ten dollars in each hand," to "go on his bail."

**LAST NIGHT AS I LAY SLEEPING**, 3abob, 6: A prisoner in the Knoxville [Tenn.] jail dreams of his home and sweetheart, but is rudely awakened by the turnkey to hear his death-sentence passed.

**EDWARD HAWKINS**, 4abcb, 9ca: Under sentence of death for murder, he warns his comrades by his example, welcomes death bravely, and invites them to see his execution twenty-eight days hence.

**ROWDY BOYS**, metre as below, 5: A "rowdy" youth scorns his mother's warning, serves a term in the Frankfort State Prison for homicide, and comes back home still a "rowdy." The first stanza is:

I heard my mother talking; I took it all for fun.  
She said I would ride the Frankfort train, before I was  
twenty-one.

## VIII.

*The songs of this group are epic; rather than lyric as are those in VII, above. They are recitals of local tragedies—murders, assassinations, feudal battles, and disasters.*

**THE CAUSE AND KILLING OF JESSE ADAMS**, ii, 3abcb, 25: A detailed recital of a domestic tragedy on the Brushy Fork of Blaine: Adams, overhearing his wife and her paramour, shoots her and attempts suicide.

**FLOYD FRAZIER**, 3abcb, 16: A recital of Frazier's murder of Ellen Flannery: he hides her body under a pile of stones; later, is arrested, makes confession, and is placed in Pineville, Ky., jail to await execution.

**TALT HALL**, ii, 3abcb, 8: A recital of Hall's murder of Frank Salyers, his arrest in Tennessee, his confinement in the Gladeville, Va., jail, and his execution in Richmond, Va.

**WILLIAM BAKER**, 3abcb, 12: A recital of Baker's murder of one Prewitt in Clay County, Ky.: he hides the body in the woods and tells Prewitt's wife that her husband had deserted her.

**POOR GOENS**, 4aabb, 5: A recital of the betrayal and murder of Goens for the purpose of robbery, on Black-spur Mountain.

**THE ROWAN COUNTY TRAGEDY**, ii, 3abcb, 26: A detailed account of a feudal battle in Morehead, Ky., on election day, and of the succeeding events connected with the arrest of the participants.

**JOHN T. PARKER**, 4aabb, 12: An account of the drowning of Parker in the Kentucky River one winter night, as, with three companions, he essays to cross, but their boat is capsized in the wash from the steamboat Blue Wings.

[**JEEMS BRAGGS**], 4a3b4c3b, 8: A protest against the Governor's pardon of Braggs, upon the eve of his execution, for the murder of one Prewitt.

**THE ASSASSINATION OF J. B. MARCUM**, 3aa6b3cc6b and 3aa6b3cc6b, 13: A detailed recital of the shooting of Marcum as he stood in the court-house door at Jackson, Ky., with

animadversions upon the identity of his slayers and an account of their various trials.

**THE IRISH PEDDLER**, 4a3b4c3b, 7: An account of the murder of an old peddler and his wife, shot from ambush one June morning for the purpose of rifling their wagon.

**JOHN HARDY**, iii, 4a3b4c3b, 6: An account of Hardy's shooting a man in a poker game, of his arrest, trial, conviction, conversion and baptism, and of his execution and burial on the Tug River.

**JEREBOAM BEAUCHAMP**, 3abcb, 33: A recital of the murder of Beauchamp done upon Solomon P. Sharpe, Attorney-General of Kentucky, at Frankfort in the winter of 1824. (Cf. William Gilmore Simms' novel of the same name, and see VII, 2.)

## IX.

*The songs of this group relate to various occupational pursuits. Of course, many of those listed elsewhere could be placed here also.*

**THE MOONSHINER**, 4aa, 3: "For seventeen years I've made moonshine whiskey for one dollar per gallon, at my still in a dark hollow. I wish all would attend to their business and leave me to mine. God bless the moonshiner!"

**WALKING-BOSS**, metre as below, 3: A teamster's song in couplets, with refrain, beginning:

Get up in the morning 'way before day,  
Feed old Beck some corn and hay.  
Get up in the morning soon, soon;  
Get up in the morning soon.

**THE STEEL-DRIVER**, ii, 4a3b4c3b, 11: John Henry, proud of his skill with sledge and hand-drill, competes with a modern steam-drill in Tunnel No. Nine, on the Chesapeake & Ohio Railroad. Defeated, he dies, asking to be buried with his tools at his breast.

**ROSIN THE BOW**, 3abcb, 4: A lyric of an old fiddler buoyant even in the face of approaching death: he asks for wine and women at his funeral rites.

## ROSIN THE BOW: a fragment as follows:

I'll tune up my fiddle, I'll rosin my bow,  
And make myself welcome wherever I go.

THE OLD SHOEMAKER, 4a3b4c3b and 4a3b4c3b, 4:  
Lately become a freeman, with five pounds laid up, and half  
a side of leather, he sings of Kate, the woman to make his  
content complete.

THE FARMER'S BOY, ii, 4a3b4c3b, 9: An orphan lad, he  
obtains employment from the farmer, later to marry his  
daughter and inherit thus the farm.

OLD GRAY, 6aabb, 5: Song of a teamster, who, lured  
by the still-house, hauls four loads of coal per day, instead  
of six; becoming drunk, he rides Old Gray off to a country  
frolic one night, whither his father follows him, and brings  
him back to his duty in the morning.

THE WAGGONER'S LAD, ii, 2abcb (or 4aa), 15: A com-  
plaint, arranged as a *debat*, of a lorn and loving lass against  
the teamster lad, as he departs from her.

OLD NUMBER FOUR (THE F. F. V., STOCKYARD GATE),  
ii, 6aabb, 10ca: George Allen, engineer, stays at the throttle  
as train Number Four on the Chesapeake & Ohio Railroad  
plunges into a fallen boulder near Hinton, W. Va., and bids  
his fireman jump to safety, while he himself dies a hero's  
death.

[RAILROAD BOY], 4a3b4c3b and 4a3b4c3b, 5: A  
maiden's song in scorn of all men save the railroad conductor,  
with his striped shirt, handsome face, and diamond ring.

THE OLD MILLER, 4aabb, 7: Dying, he questions his  
sons in order to choose one of them as his successor in the  
mill. Dick will take a peck as toll from each bushel; Ralph  
will take half; Paul will take all. But his wife assumes di-  
rection at his death.

LYNCHBURG TOWN, 4a3b4c3b, 3: A teamster's song as  
he takes his tobacco to the Lynchburg (Va.) market.

## X.

*The songs of this group are of partisan or sectional character.*

**KAINTUCKY** Boys, 4abab and 4ab, 5. A *debat* between a Virginia lad and the Kentucky maiden whom he comes to woo. She scorns lands and money, and lauds the superior manliness of the Kentucky lads.

**BUCKSKIN** Boys, 4abab, 9: The above adapted to the praises of the "boys" of Owsley County (Ky.).

**GOEBEL AND TAYLOR**, 4a3b4c3d, 3: Composed soon after the assassination of Wm. Goebel, the Democratic contestant for the Governorship of Kentucky in 1900: He is lauded, while Taylor, his opponent, is condemned as a demagogue and conspirator, who "ought to be in purgatory or some other unhealthy spot."

**JAMES A. GARFIELD**: A fragment, as follows:

Mr. James A. Garfield is dead,  
Oh, Mr. James A. Garfield is dead.  
I will weep like a willow,  
And I'll mourn like a dove;  
Mr. James A. Garfield is dead.

## XI.

*Here are grouped songs whose main theme is love, subdivided as below. Many are hardly "popular" in the strict sense: though current among the folk, they differ from the true folk-song, or "song-ballet." On the other hand, many bear a striking resemblance to certain of those listed in I and II, above.*

## 1. SONGS OF CONSTANT LOVE.

**AVONIA (RED RIVER VALLEY)**, ii, 4a3b4c3b and 4a3b4c3b 4: A constant lover's song of farewell to Helen, as she leaves the vale of Avonia.

**BARNEY AND KATE**, 4abab, 6: Barney, maudlin with drink, comes one winter's night to Kate's window and im-

plores her to admit him. She sends him packing. He goes away whistling, rejoicing in her chastity.

**KITTY WELLS**, 4ababcd and 3abab, 3. Her lover's lament upon her death. The refrain is:

'While the birds they were singing in the morning,  
And the ivy and the myrtle were in bloom,  
The sun on the hill-top was dawning,  
It was then we laid her in the tomb.

**NORA O'NEIL**, 4a3b4a3b, 5: Her lover's invitation to Nora to meet him "at the foot of the lane" when the nightingale sings in the dusk.

**SWEET BIRDS**, ii, 4a3b4a3b and 5aa, 6: A maiden's song of longing for her absent lover: she asks the birds to bear her message of devotion to him and to bring him back secure in his affection for her.

[**CONSTANT JOHNNY**], 4aa, 14: A maiden sings her devotion to her absent sailor lover. He returns and they are married.

**LORLA**, 4aabb, 2: A lover's elegy over the grave of Lorla beneath the elm, as he recalls the golden willow under which they once sat on violet banks.

**LONESOME DOVE**, 4a3b4c3b, 5: A constant husband sings his resolve to return like a lonesome dove to his wife and children in "Californy."

**LONESOME DOVE**, 4aabb, 8: The singing of a dove bereft of its mate reminds a constant husband of his Mary, recently dead of consumption.

**PRETTY SARO**, iii, 4aabb and 4aabb, 6ca: Her absent lover sings of his devotion, wishing he were a priest and knew how to write to her, or a dove to fly to her.

**COME, ALL YE JOLLY BOATSMAN BOYS**, 7aabb, 5: A ribald song of a sailor to his amorata by night, and the birth of the child nine months later.

**A PACKAGE OF OLD LETTERS**, ii, 8aa, 11: A dying maiden bids her sister bring them from their rosewood casket to read them to her again, and asks that at her death they be buried with her.

**JACK AND MAMIE**, 6aabb and 4aaa3a, 4: Jack plunges into the water to recover the hat of his girl sweetheart, Mamie. Jack, the man, leaves her for a long voyage, and his ship never returned.

**SWEET SUMMER EVENING**, 4abcb, 7: The poet one summer evening overhears a mother chide her daughter for her devotion to her roving sailor lover, who soon appears and bids her an affectionate farewell.

**WAIT FOR THE WAGON**, 3abcbdefe and 4a(*ter*), 4: A lover's call to Phyllis to jump into the wagon with him a-Sunday morning; he tells her of the cabin he has built for her, and woos her to marry him.

**LOVELY NANCY**, 4abcb, 5: A dialogue, in quatrains, between Nancy and her lover, whom she wishes to accompany on his voyage to the West Indies.

**NERVY NANCY**, 4aabb and 4aabb, 4: A serenade by her lover "down in the canebrakes close by the mill," urging her to be ready to go with him "a-sailing on the Ohio."

[**EPHRIAM AND LUCY**], 4a3b4c3b and 4a3b4c3b, 4: The night before their wedding-day, amid night-hawks, owls, and whippoorwills, "we danced by the light of the moon."

## 2. SONGS OF LOVE INCONSTANT.

[**SHE WAS HAPPY TILL SHE MET YOU**], 4aa5b4cc5b4dd-5e4ff5e and 4ababcc5b, 2: A husband forsakes his wife; later, becoming repentant, he returns to seek her at the house of her mother, who forbids him access to her.

[**BEDROOM WINDOW**], 4abcb, 5: The lover by night calls his sweetheart to awake. She warns him away, saying that her father is armed to repulse his presence. He vows to have her for his own. A suggestion of his sinister motive closes the song.

**I'LL HANG MY HARP ON A WILLOW TREE**, ii, 4a3b4a3b-4c3d4c3d, 3: A lover voices his resolve to forsake the charms of his fickle mistress to court a warrior's fate at the Saracen's hand on the field of Palestine.

**THERE WAS A RICH OLD FARMER**, ii, 3abcb, 9ca: The

singer recites his farewell to father and sweetheart to seek his fortune, and his faith in her—until a letter arrives telling of her marriage to another man.

**JACK AND JOE**, 4a3b4b3c and 4a3b4b3c, 3ca: Both are sailors, away from home. Jack, returning first, is commissioned by Joe to kiss his sweetheart Nellie for him. When Joe returns, like Miles Standish, he finds that Jack and she are married.

**ALL ON THE BANKS OF CLAUDA**, 3abcb, 10: By this stream the poet overhears a maiden's complaint against her fickle Johnny. Like Oenone, she prays the mountain to hear her, and implores Cupid to fire his heart anew.

**THE AUXVILLE LOVE**, 4aabb, 6: A merchant's daughter, "in Auxville town or Delaware," love-lorn, gathers flowers, Ophelia-like, and dies under a green pine on the mountain.

**CUCKOO**, ii, 4aabb, 5ca: A love-lorn maiden's warning to her sex not to be deceived, as she, by false men in spring-time when the cuckoo calls.

**WE HAVE MET AND WE HAVE PARTED**, ii, 4abcb and 4abcb, 5ca: A maiden's scornful farewell to her fickle lover, as she returns him the presents and letters he has sent her.

**IF I HAD MINDED MAMMA**, 3abcb and 3abcb, 6: A maiden's regret that she has been deluded by a faithless lover:

He is like the blue-birds ever  
That flies from tree to tree;  
And when he sees another girl  
He never thinks of me.

**I USED TO LOVE**, 4abob and 4abcb, 4: A maiden voices her complaint against the "dark-eyed girl," her successful rival, and her wish for "coffin, shroud, and grave," to end her woe.

**THE BUTCHER'S BOY**, iii, 4aabb, 8ca: A maiden voices her complaint against the New York butcher's boy, once her childhood playmate and lover, who now has forsaken her for a wealthier girl; then goes upstairs and hangs herself, leaving a note pinned on her breast.

**THE PALE AMARANTHUS**, 4aabb, 5: A maiden's com-

plaint against her faithless lover, whom she vows to forget.

I HAVE FINISHED HIM A LETTER, 4abcb and 4abcb, 7: A maiden's complaint against her lover, who has forsaken her for Annie Lee.

CAN YOU THEN LOVE ANOTHER?, ii, 3abcbdefe and 3abcb, 3: A lorn maiden's plaint:

Say, must I be forgotten,  
Cast like a flower aside?  
Have I from memory faded,  
Once all your joy and pride?

TO CHEER THE HEART, ii, 3abcbdefe and 3abcbdede, 4: A maiden's complaint against her faithless lover. He is the son of a "rich merchant," she, the daughter of a "laboring man." "But why need I care? For I have another man."

A POOR STRANGE GIRL, 4aabbb, 7: The poet one May morning overhears a damsel complaining against her faithless lover, and against her loss of friends and home.

PRETTY POLLY, 4aabb, 5: A lover recites his visit one evening to her home, where he sees his rivals enjoying her company. He retires to a grove, sucks comfort from his whiskey bottle, and wishes that she were drowned, floating on the tide, that he, like a fisherman, might draw her in his net to shore.

HANG DOWN YOUR HEAD AND CRY, 4aabb, 2: A fragment (two quatrains), apparently a complaint of a lover to his faithless sweetheart.

THE DYING GIRL'S MESSAGE, ii, 4abcb, 15: Her death-song to her mother, breathing forgiveness for her faithless lover, and closing with a vision of Christ waiting to receive her.

A second version contains only an elaboration of this last motif.

THE COLD, DARK SCENES OF WINTER, 3abcb, 9: In the winter the lover wooes his fair, but is rejected. In the spring, her mind changing, she writes him of her love for him. He replies that meanwhile his heart has changed in turn and that he is already married to another.

**LOVING HANNER**, 3abcb, 9: The lover sings his devotion to her, but in the face of her coolness and her parents' opposition, vows to go on a long voyage to try to forget her—but in vain.

**MY BONNIE LITTLE GIRL**, 4a3b4c3b, 4: Courting her too slow, the singer finds his sweetheart has fled with another man.

**LOVELY NANCY**, ii, 4aabb, 5ca: A bachelor's warning against "courting too slow": Sweet William goes on a voyage; meanwhile Nancy, his sweetheart, writes him of her marriage to another. William dies of grief and Nancy, of remorse.

**I'M SCORNED FOR BEING POOR (VAIN GIRL)**, 3abcb, 8: A lover's farewell to his sweetheart, who has forsaken him to be married to a wealthy stranger from New England.

**LITTLE NELLIE**, 4a3b4c3b, 8: She forsakes her lover, the singer, to marry wicked, wealthy Mr. Brown, who is a drunkard—and dies of a broken heart.

**THE SQUIRE**, 2abcb, 10: The wealthy young squire, being rejected in love by pretty Sally, vows to dance on her grave when she dies.

**LITTLE SPARROW (A REGRET)**, ii, 4abcb, 5ca: A complaint of a love-lorn maiden warning her kind against the faithlessness of all men.

**THE AWFUL WEDDING**, 4abcb, 7: At the marriage feast each guest is asked for a song. The bride's former lover sings his unchanging affection for her. She swoons and spends the night in her mother's bed, where she is found dead the next morning.

**THE YOUNG MAN'S LOVE**, 2aa, 9: The singer one evening overhears a young man lamenting the faithlessness of his sweetheart, who scorns him for his poverty.

**[MAGGIE]**, 3a3b4c3b and 2abab (approximately), 7: A story of Maggie, the constant wife, who seeks in bar-room and dry-goods store her faithless husband, who has eloped with Lula Fry. Failing to find him, she wanders to the cemetery, and thence to the railroad trestle, where she is killed by train No. Four.

**JOE HARDY**, 4a3b4c3b, 6: A maiden's explanation to her jilted lover that when she plighted her troth in Bangor, she had not then met Joe Hardy, whom she now adores.

### 3. SONGS OF LOVE THWARTED.

**LOVELY JULIA**, iv, 4abcb, 9ca: Crossed in love by her parents, she leaves the city, goes upon a mountain, and plunges a dagger into her breast. Her lover finds her and in like manner dies with her.

**JOHNNY DOYLE**, 2aa, 14ca: A maiden, who loves Johnny, is forced by her parents to prepare to marry Samuel Moore. Just as the priest enters, her earrings fall to the floor and her stay-laces burst. She is carried home fatally ill. The mother now proposes to send for Johnny Doyle, but it is too late—she is dead.

**ANNIE WILLOW**, iii, 4a3b4c3b, 8: Her lover dreams of her and goes to her uncle's house to visit her. Upon being told that she is absent, he fights his way in with drawn sword and takes her away with him.

**GREENBRIAR SHORE**, 4aa, 10: An amorous youth recites his love for Nancy on Greenbriar Shore. Her father chases him away with an “army of a thousand or more.” The sad lot of womankind deplored.

### 4. SONGS OF ABSENT LOVERS REUNITED.

**THE SINGLE SOLDIER (THE SAILOR LOVER, JOHN RILEY)**, v, 4abcb, 8ca: “A pretty fair damsel in a garden” is wooed by a passing soldier (or sailor). She rejects him, saying her lover is absent in the wars. Assured of her faithfulness, he proves his identity by taking their betrothal ring from his pocket.

**ANNIE AND WILLIE**, 4a3b4c3b, 7: He bids her farewell at the seashore and goes on a long voyage. After three years he returns, and, disguised as a beggar, tests her devotion, draws the “patch from his eye,” is recognized, and marries her. (Cf. *The Bailiff's Daughter of Islington*, page 8, above.)

**PRETTY POLLY**, 4aabb, 8: Pining for her soldier lover,

who is absent in the "town of renown," she goes in the guise of a trooper to seek him, becomes his room-mate for the night, and discloses her identity in the morning.

5. SONGS OF THE MURDEROUS LOVER. (Cf. I FOR SIMILAR BALLADS.)

**FLORELLA (FLOELLA, FAIR ELLA, JEALOUS LOVER)**, iv, 3abcb, 11ca: Her lover comes one moonlit night to her cottage window and persuades her to wander with him "through meadows dark and gay." She reluctantly follows, and is murdered by him, forgiving him with her dying breath.

**LITTLE OMY WISE (LITTLE ANNA)**, iii, 4aa, 13: John Lewis seduces her with promises, lures her to Adam's Spring, murders her, and throws her body into the stream. She is "missen," the body is found, the murderer views it and confesses the crime.

**MILLER-BOY**, ii, 4a3b4c3b, 12ca: Johnny, the miller's apprentice, falls in love with a Knoxville girl. One night the pair go walking; he murders her with a fence-stake, explains the stains on his clothes as due to nose-bleed, but is convicted. (Cf. *Lizzie Wan*, Child, No. 51, and *Waxford Girl*, page 13.)

**POLLY VAUGHN**, 2abcb (approximately), 4ca: One evening dressed in white she goes walking, takes refuge from a shower under a holly bush, is mistaken for a swan by her lover, Jimmy Randal, and shot.

**ROSE COLALEE (COLLEEN?)**, 4a3b4c3b, 2: She is murdered on the bank of a river, by her lover, who, intoxicated with Burgundy wine, is persuaded by his father's promise of money, to slay her.

NOTE.—*Amid the flotsam and jetsam of popular parlor-songs everywhere current the following have come to hand. They are hardly worth preserving, even by title, save for the fact that in spite of their pseudo-literary tang they are fellow travelers by oral tradition with the true folk-songs and song-ballads.*

The list is: The Old, Old Love is Growing Still; There's a Spark of Love Still Burning; I'll Remember You, Love, in

My Prayers; The White Rose; I'll Love Thee Always; Jack and Mary; Willie and Kate; Won't You Ever Come Again?; Fond Affection; Will You Love Me When I'm Old?; Nell and I had Quarrels; Tell Me Why You've Grown so Cold?; I Want to be Somebody's Darling; By the Gate; The Broken Engagement; Say You'll be Mine in a Year; I Cannot be Your Sweetheart; Kiss Me Again; Just Going Down to the Gate; Darling, We have Long been Parted; Our Hands are Clasped; Only Flirting; I Loved You Better than You Knew; Mollie Darling; The Jealous Girl; The Independent Girl; Willie, Come Back; Free Again; The Hawthorn Tree; The Sailor Lad; I'll be All Smiles Tonight; Love, I've been Faithful; Maggie's Secret; I Rather Think I Will; Little Sweetheart; Meet Me in the Moonlight; He's Got Money, Too; After the Ball; Sweet Bunch of Daisies; In the Shadow of the Pines; On the Banks of the Wabash; Mary has Gone with a "Coon."

## XII.

*This group contains two-part songs, arranged dialogue-fashion, like a *debat* or a *tenson*. All contain love-themes, as in XI above. In spite of the obvious logical cross-division, it has seemed well to print them as a separate section.*

I'LL GIVE TO YOU A PAPER OF PINS, ii, 4aab3b, 13: The lover offers the maiden in alternate quatrains various gifts to induce her to marry him. She replies in alternate quatrains, refusing him. Finally, he offers "the key of his chest." She accepts, but he scorns her mercenary love.

MADAM, I'VE A-COURTING COME, 4a3b4c3b, 7: The lover in the first three quatrains offers his various forms of wealth to induce the lady to marry him. She refuses in the fifth stanza his mercenary love. He makes reply in the sixth and she in the seventh.

TWO LETTERS, ii, 3abcb, 13: The first four quatrains constitute the letter from Charley Brooks to Nelly Adair, asking for the return of his presents to her, since his love for her has grown cold. The last nine are her reply, acquiescing with a sad dignity.

[STONY HILL], 4a3b4c3b, 3: Each quatrain contains, in couplets respectively, question and reply of lover and sweetheart, who is "sixteen next Sunday" and has to "ask her mammy."

STELLA, 4a3b4c3b, 14: A dialogue between Alfred, a volunteer at his country's call, to Stella, his sweetheart.

THE WAGGONER'S LAD: See Section IX.

KAINTUCKY BOYS: See Section X.

BUCKSKIN BOYS: See Section X.

### XIII.

*This group consists of humorous songs. Certain ones resemble modern songs of the vaudeville, and such they probably were.*

GRANDMOTHER'S MUSTARD PLASTER, 4aabb, 7ca: The story of a plaster that drew the buttons from a vest, axles from a wagon, a street car forty miles, jerked a "Chinee's" boot off and pulled his leg at the "opium jint," mashed a "cop's" hat down, drew a wagon over town, stuck on a passenger train, drew it to Washington, where it remained—stuck on politics.

BOY AND BUMBLE-BEE, 4a3b4c3b(?), 5: An urchin puts a bumble-bee in his pistol pocket and goes fishing. He sits down, the bee turns the trick, and "spoils the urchin's disposition."

KATE AND THE CLOTHIER, 4aabb, 8ca: A jilted maiden disguises herself in "an old cowhide with crooked horns," and seizes her clothier-lover in a "lonesome field." Thinking her to be the Devil, he renounces the lawyer's daughter and pledges his troth to Kate.

SEYMORE WILSON, 3a3b4c3b, 8ca: He is a gawky, lovesick youth. He goes a-courting on Potriffle, but finding a rival sitting on the "calico-side" returns to his plowing, weeps, then becomes cheerful in his resolve to wait for another girl.

BILLY BOY, ii, 4a3b4c3b, 7: He replies to a series of questions about his wife: she is "too young to leave her mam-

my," "can "bake a cherry-pie," is "as tall as a pine and as straight as a pumpkin-vine," is "twice six times seven, twice twenty and eleven," and so on.

[THE PREACHER AND THE BEAR], a chant of the 4a3b4c3b type, 7ca: He goes hunting a-Sunday, meets a grizzly bear, climbs a tree, and prays a humorous prayer for help. The limb breaks; he falls, but escapes.

[LOVE IS SUCH A FUNNY THING], 4a3b4c3b4d3e4f3e and 4a3b4c3b, 9: It causes empty pockets, second-hand clothing, collectors, and even brings the "bald-headed end of the broom" into play: a husband's soliloquy.

[THE MARRIED MAN], 4aa, 5: A married man's woes: children on his knees, bad clothing, "seeping" shoes—while the single man suffers none of these things.

DEVILISH MARY, 4a3b4c3b, 5: A hen-pecked husband's lament: he woos and marries the termagant within three days—then follows trouble. She "mashes his mouth with a shovel," bundles up her "duds", and leaves him within three weeks.

I WON'T MARRY AT ALL, 4aab3b and 4aab3b, 3: I won't marry a rich man because he will drink and fall in the ditch; a poor man, for he will go begging; a fat man, for he will do nothing but "nurse" the cat.

POOR OLD MAID, metre as below, 5: She laments her virginity:

Dressed in yaller, pink, and blue—  
Poor old maid!  
Dressed in yaller, pink, and blue,  
I'm just as sweet as the morning dew,  
And to a husband I'd stick like glue—  
Poor old maid!

I WISH I WAS SINGLE AGAIN, metre as below, 5: A married man's repentance: his first wife died—

I married me another, O then, O then;  
I married me another O then;  
I married me another, the Devil's grandmother,  
And I wish I was single again.

**JOE BOWERS**, 3abob, 10: He leaves his sweetheart, Sally Black, in Pike County, Missouri, and goes to "Rome," California, to make a home for her. Later, he receives a letter from his brother Ike saying that she had married a red-headed butcher and that their baby had red hair.

**A POUND OF TOW**, 3abcded, 4: A husband warns all bachelors by the example of his own wife, who, though a good spinner before her marriage, has since become a gad-about and a gossip.

#### XIV.

*The songs of this group, in lieu of a better caption, may be called sentimental.*

**THE BLIND CHILD**, iii, 4a3b4c3b, 11ca: She deplores her father's second marriage, kneels to say her evening prayers, and dies. She is buried by the side of her mother.

**THE DYING NUN**, 4abcb, 12: To Sister Martha, her nurse, Sister Clara tells her youthful waywardness toward her parents and recalls her early love for Douglas, and dies.

**THE SHIP THAT NEVER RETURNED**, 4a3b4c3b4d3e4f3e, 6: The vanity of human wishes: a feeble lad kissing his mother good-bye as he sets sail to seek health in a foreign climate; a gallant seaman kissing his wife good-bye as he sets sail to seek their fortune across the seas—but the ship of either never returned.

**I HAVE NO MOTHER NOW**, 3abab, 9: An orphan's lament, with a vision of the mother's grave, etc.

**THE ORPHAN GIRL**, 4a3b4c3b, 8: Refused shelter at the door of a rich man one wintry night, she dies before it in the snow.

**PHANTOM FOOTSTEPS**, 4ababcded and 4abab, 3: A mother's night-yearning for her dead child.

[**THE WAYWARD GIRL**], 4aa6b4cc6b4dd6e4ff6e and 4ab2cc4bde2ff4e, 2: One year after leaving her home in wayward love, her father writes her of her mother's death and forgives her, but she refuses to return.

OLD MAN'S TROUBLE, 4aa5b4cc5b and 4aa5b4cc5b, 3: A meditation upon the sadness of old age and a warning to the young against their own days of poverty and senile helplessness.

IN THE BAGGAGE-COACH AHEAD, iii, 4a3b4c3b4d3e4f3e-4g3h4i3h and 4aabb, 2: A crying child brings to its sad-eyed father remonstrances from sleepy passengers until they are told that the dead mother is in the baggage-coach ahead.

[SWEET MEMORY OF DEAR MOTHER], 3abcbdefe and 3abcbdefe, 3: A child's loving reminiscence.

LITTLE MAUDIA, 4abcb, 6: A dying girl's farewell to her mother.

OLD CHURCH-YARD, 4abcb, 7: A forlorn orphan's meditation upon her mother's grave.

## XV.

*The songs of this group, in lieu of a more accurate name, may be called moralities, since they contain a moral incident or reflection.*

[THE BLACK SHEEP], 4a3b4c3b4d3e4f3e and 4a3b4c3b-4d3e4f3e, 6: Jack and Tom prevail upon their rich and aged father to send away their brother Fred as a "black sheep." Later, just as these two Pharisees are about to send the old man to the poorhouse, Fred reappears and saves him from this disgrace.

[NOTHING TO BE MADE BY ROVING], 3abcb, 2: Dissipation brings discontent at last.

TWO DRUMMERS, 6aabbeedd and 6aabb, 2: In a "grand hotel" they speak slightly to a pretty waitress. She rebukes them, making appeal to their regard for their mothers. They apologize to her and one of them marries her.

THE DRUNKARD'S DREAM, ii, 4a3b4c3b, 9: A vision of his dead wife and children turns him from strong drink forever after.

FATHER, DEAR FATHER, COME HOME WITH ME NOW, 4a3b4c3b4d3e4f3e and 3a3b4c3b, 3: The little daughter begs

her father to come home from the grog-shop before her little brother dies. The clock tolls twelve, one, two, three—and when finally she leads him home, the boy is dead.

**A DRIFTER RESCUED**, 4abcb, 10: The turbulent journey of a ship-wrecked soul: near the brink of destruction the reckless man finds a redeemer in the Savior.

**THE WANDERING BOY**, 4aabb and 4abcc, 4: A mother's wail for her wayward son: she points out the vacant chair, cradle, and shoes of his innocent babyhood.

## XVI.

*This group contains sequence-songs, or number-songs, like the popular German Zaehllieder, though not all are necessarily sung, but rather are spoken. The first one below would seem to be akin to the various cabala of the German Pietists of Pennsylvania.*

[TWELVE APOSTLES], as follows:

Twelve, twelve apostles,  
 Eleven, eleven, I went to heaven,  
 Ten, ten, commandments,  
 Nine bright lights a-shining,  
 Eight Gabel [Gabriel?] angels,  
 Seven stars a-hanging high,  
 Six, six go acymord,  
 Five all alone abroard,  
 Four scorn in Wackford,  
 Three of them are drivers,  
 Two of them are little lost babes,  
 Oh, my dear Savior,  
 One, one is left alone,  
 One to be left alone.

**CLUB-FIST**: A series of questions and answers concerning the fire, water, ox, butcher, rope, rat, cat, etc.—each of which terms is destructive of the preceding one. (Spoken.)

**JOHN BROWN'S LITTLE INDIANS**: An enumeration of

his "Indians" from unity upward, and thence back to unity again.

**THE UNLUCKY YOUNG MAN**, ii, 4aa and 4aaa3b, 13ca: He exchanges oxen for a cow, the cow for a calf, the calf for a dog, the dog for a cat, the cat for a rat, the rat for a mouse, which "took fire to her tail and burned down the house."

**OLD SAM SUCK-EGG**, ii, 2aa, 10: He swaps his wife for a duck-egg, and this for other commodities in turn, which rime with each preceding line, until he has lost all. (Spoken.)

[**I BOUGHT ME A HORSE**], 4aa and cumulative refrain of animal cries: In each couplet a new purchase of some common animal or fowl is made, while each succeeding refrain gathers up cumulative-fashion the cries made by each succeeding addition to the collection.

**ONE, TWO, COME BUCKLE MY SHOE**, 2aa, 10: A sequence of riming half-lines, each containing a digit up to twenty. (Spoken.)

## XVII.

*This group contains songs peculiar to the folk-dances, "frolickings," and movement-games of Kentucky.*

**CHARLIE**, ii, 4a3b4c3b, an endless improvisation: In praise of Charlie, the dandy, who feeds the girls on candy, drinks the apple-brandy, etc.

**BLUEBIRD**, ii: A rythmical, rimeless, endless improvisation, in which are woven the "calls" of the dance, beginning:

Yonder goes the bluebird through the window  
Down in Tennessee.

**THE RAILROAD**, ii: To be characterized as the above, yet totally different, beginning:

Out on the railroad, O Jubilee,  
Waiting for my darling, O Jubilee.

THE BOATMAN, ii: In general form and function like the above, beginning:

Here she sits in her sad station.

LONG SUMMER DAY, ii: In general form and function like the above, beginning:

Skate around the ocean,  
In a long summer day.

A-MOANING AND GROANING, ii: In general form and function like the above, beginning:

A-moaning and groaning,  
And that shall be the cry.

MARCHING ROUND THE LEVY [LADY?]: In general form and function like the above, beginning:

We're marching round the levy,  
For we have gained the day.

GOING TO BOSTON: In general form and function like the above, beginning:

Now we'll promenade, one, two, three,  
So early in the morning.

HERE COME Two DUKES A-ROVING, ii: A rhythmical, rimeless improvisation for the men and women of the dance, alternately—beginning:

Here comes two dukes a-roving,  
With a high-o-ransom-day.

SKIP TO MY LOU, ii: A rhythmical, rimeless chant made up of the dance "calls," beginning:

Steal your partner, skip to my lou,  
Skip to my lou, my darling.

FOL DOL SOL, 4a3b4c3b, 2ca: One quatrain is:

If you love me as I love you,  
We have not long to tarry;  
We'll keep the old folks fixing up  
For you and me to marry.

**GREEN GROWS THE WILLOW**, 4aaaa, 4ca: One quatrain is:

Green grow the rashes O,  
 Green grow the rashes O,  
 Kiss her quick and let her go,  
 For yonder comes her mammy O.

**THE JOLLY MILLER**, iii, metre as follows, 2:

Jolly is the miller that lives by the mill,  
 The wheel goes round with a right good will,  
 One hand in the hopper and the other in the sack—  
 The boys step forward and the girls step back.

**SISTER PHOEBE**, 4aab, 2: It begins:

Old sister Phoebe, how happy were we  
 The night we sat under the juniper tree,  
 The juniper tree, heigh ho, heigh ho.

**NEEDLE'S EYE**, as follows:

Needle's eye that doth supply  
 The thread that runs so true;  
 Many a beau have I let go  
 Because I wanted you.

**GREEN GRAVEL**, 4aabb, 4ca: It begins:

Green gravel, green gravel, the grass is so green;  
 You're the prettiest maiden that ever was seen.

**[OLD QUEBEC]**, ii, 4a3b4c3b, 3ca: It begins:

We're marching down to Old Quebec,  
 Where the fifes and drums are beating;  
 America has gained the day  
 And the British are retreating.

**[SISTER FRANKIE]**, 3abcb and 3abcb, 3: The refrain is:

Twice one is two  
 And one and two is three;  
 Dance around the maypole  
 Just like me.

**BUFFALO**, ii, 4a3b4c3b, 2: It begins:

Come along, my dearest dear,  
Present to me your hand;  
We are roaming in succession  
To some far and distant land.

**BOUQUET PATCH (PAWPAW PATCH)**, ii: An endless, rimeless improvisation, beginning:

Where, oh where, is pretty little Mary?  
Way down yonder in the bouquet patch.

**GO IN AND OUT AT THE WINDOW**: An endless, rimeless improvisation containing the dance calls in order.

### XVIII.

*This group contains paralipomena which baffle individual description. It embraces counting-out rimes, jigs, lullabies, child-rimes, nonsense-rimes, and ditties. They are always rhythmical, and usually rimed, varying in length from a couplet to an endless improvisation. The following list is an attempt to name them:*

Cluck, Old Hen; Frog in the Meadow; Old as Moses; When I was a Little Boy; Sugar in the Gourd; I'll Build My Nest in a Tree; Old Dan Tucker; Possum up a Gum-stump; By-o Baby Bunting; Peter Punkin-eater; Chickamy Corney-crow; William Trimmel Tram; Shidepoke and Crane; Johnny's out on Picking; Sourwood Mountain; Frisky Jim; Ground-hog; Tarry; Granny, Will Your Dog Bite?; Old Sam Simons; Beefsteak When I'm Hungry; Gray Goose; Needle and Thread; It Rained so Hard; I'll Never get Drunk Any-more; Rock Island; Show Me the Way to Go Home; Sometimes Drunk and Sometimes Sober; Apples in the Summertime; Coony has a Ringy Tail; I Went Down Town; Sally in the Garden; Old Dad; Coon-dog; Rabbit Walked; Shoo, Old Lady, Shine!; Hook and Line; Day I'm Gone; Churn Your Buttermilk; Kalamazine; Hang Down Your Head; I Feel; Shoot Your Dice; Sara Jane; Whickum-whack; Up

to the Court-house; Come a High Jim Along; Had an Old  
Mare; To Rowser's; Roll the Old Chariot Along; Shady  
Grove; Whangho; Cripple Creek.

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